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China's Crossroads

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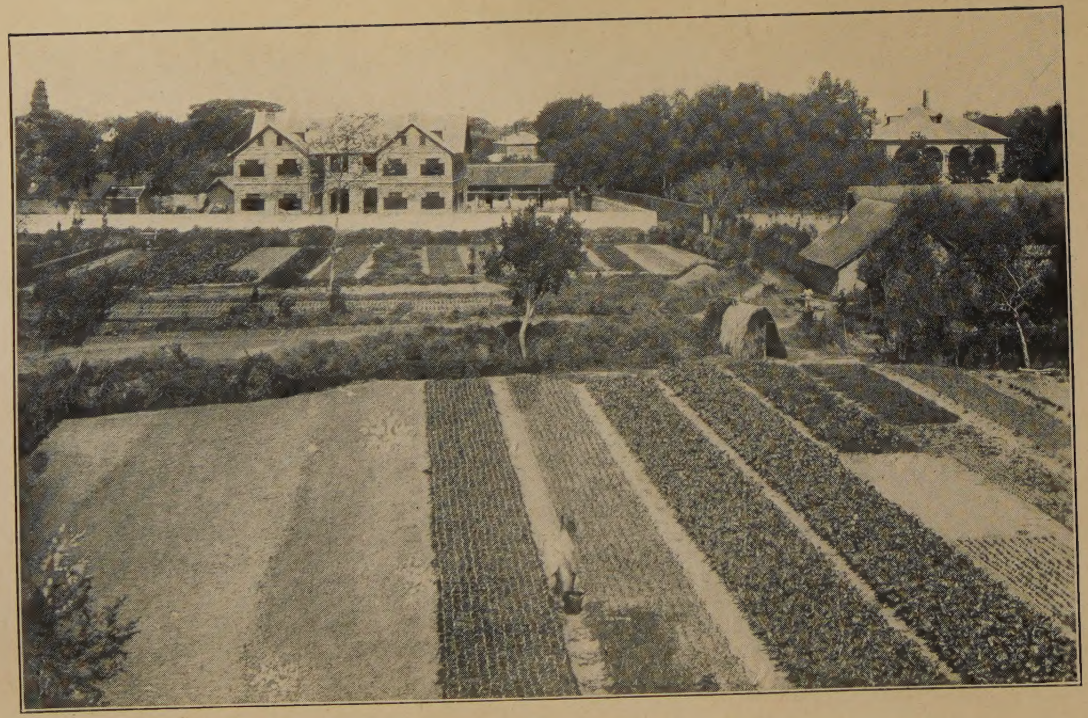

The Christian Hospital at Chuchow

China's Crossroads

By

ELLIOT I. OSGOOD
Medical Missionary in China

Author of "Breaking Down Chinese Walls"

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Introduction

DR. ELLIOTT I. OSGOOD has been in Central China for many years and few missionaries have lived in more intimate touch with the Chinese people than he has. For more than fifteen years he has been a medical missionary in connection with the hospital at Chuchow, Anhwei Province, China, under the Board of Disciples of Christ. Living in a district with a population of a million people and having the only hospital in that section of China, his experience has been most varied and interesting. Although a medical missionary, he has also been an evangelist. His theory has been to link up very closely the healing of the body with the healing of the soul. From the beginning Dr. Osgood has actively entered the social and governmental life of his little city and has had a remarkable part in the shaping of sentiment and ideals for the young Chinese in his section. He rendered incomparable aid to his city and his people during the revolution and counter revolution in China, and by close touch with business men and the officials of Chuchow he has been able to guide the Chinese in many constructive ways. The chapters of this book have grown out of his rich experience in dealing with the people. Few can interpret the real situation in China

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better than Dr. Osgood. He has lived so long with the people that he, in a real sense, "thinks" Chinese. The readers will be inspired and uplifted by his stories of the application of Christianity to real Chinese life. This volume, in a way a sequel to his first volume "Breaking Down Chinese Walls," should have a wide reading among those who are interested in the welfare of new-old China.

STEPHEN J. COREY.

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Preface

THE eyes of a doctor see, more than anything else, symptoms of disease in human beings with whom he comes in contact. He has studied his medical books and sick people so long that he becomes accustomed to searching for symptoms in every man he meets. He likewise has learned to see the things which cause disease. He has learned to look at a building, or a school-book, or a suit of clothes, or a street or alley, as a possible disease spreader. He is forever on the still hunt to cure disease and to eradicate things which cause it. His very conversation, consciously or unconsciously, dwells on healing, operations, preventative measures and germs. He longs to create a physically human society.

The missionary doctor in China sees symptoms of disease on nearly every person he meets. Trachoma,malaria, skin disease and social diseases are working their ravages through every grade of society; farmer, laborer, soldier, merchant and scholar. Every disease found in modern society is here, and in aggravated form. Among these four hundred million people there are not a thousand modern trained doctors.

The missionary doctor is a practical Christian worker. He knows that the religions which

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have held sway in China tend to bring weakness to the body as well as to the soul. Fear of fate, selfishness and sin, ignorance and parasitism, are sapping the physical life of the people. Preventative medicine must find a way to clean these things from Chinese society, just as it must find means to clean the dirt from the streets and homes.

In this book we might have devoted space to educational, evangelistical and pastoral work. We have not done so. Others know those subjects far better, and we have been so long dealing with disease and seeking measures to prevent it, that we could not help but emphasize this side of the new life which is springing up in China.

The missionaries have been trying to save China, physically, intellectually and spirtually. Some emphasize one of these phases more than others. Perhaps we have underscored the first. They are all found in the human life and bound together. We cannot keep them apart. The thing which lifts up the spiritual life strengthens the physical. We have not found a cure for every ill, but we belive with all our hearts that the acceptance of Jesus Christ as Savior must be the foundation for the healing of the people and of the nation.

For twenty years young China has seen in America its ideal of a nation. She longs to here build up another nation like unto her. Recently many Chinese have begun dimly to realize that

the foundation of America's greatness and power is in her faith and trust in God. It is a day of tremendous opportunity for America in China, so we have been constrained to write these pages that you in America may realize this and take up the job which God is laying upon you.

E. I. O.

CHINA'S CROSSROADS

I

THINKING IN CHINESE

A man thinks in a language. The language in which he thinks is usually the same one in which he makes known his thoughts to others. His thinking is colored by the books he reads, the community in which he lives and by the familiar objects which he daily sees. He thinks in terms of the community, the state or nation in which he lives and works. If he makes a tour of the globe, everything he sees is colored by the sights with which his eyes have been familiar since childhood. He is comparing every new thing with similar conditions in his home community or state. He is merely reasoning from the known to the unknown.

When a man goes from the Occident to live permanently in the Orient, he finds himself like a young tree dug up from its familiar ground and transplanted to another soil. For a time he seems to cease growing. He is dazed, shocked, withered. His whole system, physical, moral and spiritual, is affected by the change. He finds people talking in a language, living in conditions and working in ways absolutely contrary to his approved ideas of right living. He had probably not heretofore conceived that men could

live in such a manner. He cannot get their point of view. His whole being is chafed by a hundred things which are going on before him. At first they pique his curiosity. Some of them are tragic; but most of them affect his nerves.

"Do you know that cook of mine whom I am trying to train put garlic in the pie today!" cried one woman in despair.

"That flock of women walked right through my house back to the room where I was lying down," cried our ranchman in disgust.

"The guard on that train ran several rods after me to give me an umbrella I had carelessly left on the train," another said in amazement.

"I don't see why these people cannot do the way I want them," irritably spoke another.

They cannot understand the ways of the Chinese people. They forget that very few of this nation are familiar with the ways of foreign countries. The new arrival wonders at the methods used by the older man. He finds himself criticising those who have been long in the country. Why has the old missionary grown so careless, so thoughtless, so forgetful of time, so discourteous? The older missionary may not be guilty of a single one of these things, but it all seems so to the newcomer. He marvels that the Chinese are not offended over the treatment they are receiving. He would not treat them so. By and by the established philosophies which he had held so dear begin vanishing into thin air. Things become unstable. His religious

ideas are being broken down to their simplest forms. His prayers become appeals. At times an appalling feeling of helplessness grips him. His prayers seem to rise no higher than the ceiling. He has to grip his lifelong faith in God, in man, as a drowning man grips a rope, which, while saving him is dragging him through whirling, terrible waters.

Slowly the new missionary finds himself. There is something in the patient courtesy of the Chinese teacher which compels his admiration. That teacher daily sits opposite him at the study table and initiates him into the mysteries of the Chinese language. He has time to study him. He finds some orphaned heart in the mission school responding to the mother love in some teacher. He catches the mission doctor late at night coaxing life back into the body of some poor neglected piece of humanity. He gathers enough of the language to at least make himself understood by his teacher and thoughts at length begin to form themselves into Chinese setting, into Chinese words. The ground under his feet assumes solidity. He begins to see reason in the hitherto queer customs. Maybe the Chinese view is not so illogical after all. The homeland is less constant in his thoughts. The new land is taking on points of attractive beauty. Even the dirty-faced babies are beginning to fascinate him.

His roots are slowly gripping the new soil. The lure of the Orient is upon him. He finds

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himself thinking in the language of the Chinese. He may not be able immediately, or in the end, to put out of his own life the intense nervous activity which characterizes the American. He still rushes along the street as though on an errand of life or death, dodging around slow-going Chinese. He may even be able to put more energy into the servants and helpers who gather around him; but it does not worry him so much because he cannot hustle the entire East. They will hustle some time, he thinks, and lets them take their time.

Very likely in the beginning he had spoiled one or two servants by giving them a larger wage than his fellow workers were paying. He then had the chagrin of seeing those servants, like spoiled children, puffed up with their own importance and worthy of being dismissed. Now he had sadly to begin training others. It is easy for a servant to exaggerate his own usefulness when he is promoted too rapidly. Missionaries early learn this lesson and so give a wage but a little larger than do their Chinese neighbors. A common servant usually receives five dollars a month from the missionary. A cook may be paid nine or ten. A personal teacher receives fifteen. Better educated men get from twenty to fifty dollars a month.

These men pay per month from two and a half to five dollars for their food. In their own homes they live even cheaper. They figure that, on an average, a person will eat a little more

than one pound of rice a day. Vegetables and meats are eaten as a relish, not as a major portion in their meals. Rich people eat more meat and less rice, but the poor man lives chiefly on the common cereal. Farther north rice is replaced with corn and wheat. A small corn pudding with fresh dates added to it is delicious on a frosty morning.

Shoes may be bought in their shops but ordinarily the women of the household make them for the family. Being made with cloth in form similar to our slippers, the soles chiefly of pasteboard and waste cloth, strongly quilted with hempen twine, these home-made shoes cost but a few dimes. The common people, when at work or traveling across the country, buy a pair of straw sandals for a few cents and carry their shoes. For wet weather they may have a pair of hobnailed leather boots. These are kept oiled and last for years. In winter time they wear heavier socks, line their shoes with cotton or sheepskin with the wool still on the skin.

The poor man wears a cap or hat which can be bought for twenty cents or less. His strong bamboo and paper-made umbrella does not cost over thirty or forty cents. He is careful of his clothing and the outer garments may last for years. His cotton garments are patched until it is difficult to tell the original from that which is added. Clothing is worn by the poor until it is completely worn out. It may pass down to them from the rich and the poor even pass a garment

on to the beggar or poor relative. Then it ceases to be a garment and becomes a bundle of rags. Finally the rags are gathered up and used to reinforce their pasteboard soles, to make mops and dishcloths or to be woven into cloth sandals or sold to the paper maker.

There are rich homes in China and there are many beggar huts. The rich man's home may be elaborately furnished, yet the home of an ordinary rich man in China might not be attractive to the average American who has not learned to "think Chinese." It has one redeeming feature. There is usually plenty of fresh air circulating through it for the doors are always open.

The poor man's home may have a table and chairs. A few wooden benches will sometimes increase the seating capacity. He usually has one or two cooking pots. These fit over a brick stove which may or may not have a smoke flue. The stove is a simple, cheap structure which uses the maximum of heat generated from the burning of wild grass. One never sees bonfires in China. Every possible part of the tree which can be used for lumber is so used. The remainder, twigs, branches and leaves are used for fuel. The poor man will have sufficient rice bowls to allow one for each member of the family. An extra one or two hold the vegetables. He uses no tablecloth, no napkins, no sheets, no pillow cases, no pajamas. In the winter his own clothing is used for extra bedding. If he has two rooms in which to live he is fortunate. Sometimes he constructs a

cheap lean-to for a kitchen, otherwise his stove is also in his main room. He probably has a box in which he keeps special papers, but he needs no strong box for he has no valuables. His bed may be constructed out of bamboo or rough lumber, or a door laid across a couple of benches serves the same purpose. Sometimes he sleeps on the top of his table. He may spread a bundle of straw in a dry corner and curl up for the night. Such is a poor man's home in town.

Every single member of such a family works,—or is a parasite on some one else. They know how to save, how to economize so that nothing is lost. The children in the spring go out and gather greens for vegetables. These cost nothing but labor. Some of them travel about the streets with a basket of peanuts, selling them to passersby. They pick up cast-off sandals and carry them home for fuel. In the autumn any or all of them shoulder a carrying pole and hie them to the hills to gather their winter's fuel. At night they come staggering home under their heavy loads.

Such people do not have books nor newspapers. Few of them can read. They do not go to the movies. When a performing monkey, or a Punch and Judy show or a travelling circus comes to town, the children are to be found in the front row. But these are in the open air and the showman cannot extract much money. Temples get very little money from such people. The tax collector, too, gives them a wide berth.

The landlord is careful that they pay down a lump sum as a guarantee fund. When they can find some little corner of public land, they may give the constable a tip, and build their own little hut or cottage. Mud walls and thatch roof are cheap. Sometimes they find an abandoned hut and move in without troubling the constable. They do the repairing and act as though they had always lived there. Rainy days may find them short of grass fuel; then they eat the cold leftovers and tighten their belts until the sun shines again. They rarely call a doctor, for doctors cost money. Some old woman may give them a prescription, or they may buy a sticky plaster from some street vender. These are warranted to cure headache, toothache, boils, crick in the back, rheumatism, abscesses and sores of all kind. When one dies, a very cheap coffin is bought or they may just roll up the body in matting and bury it on public land.

This is living the simple life with deadly intensity. It is getting indeed very close to nature. To the missionary doctor it seems more like dying an unnatural death. The hopeless look on more than half of the clinical faces in which he daily glances makes him feel all too keenly the life and death struggle being enacted before his eyes. It is a movie with a hopeless ending. "Doctor," they ask, "what must I avoid in my eating?" And the doctor exclaims, "Eat everything you can get; eat everything."

This is a description of more than two-thirds

of all Chinese. With such a daily panorama moving before him, the missionary doctor learns to think, to think intensely in Chinese. He, too, learns to save, to economize. He is careful to see that waste leaves and grass in his yard are placed where poor people can get them. He allows them to come in and gather greens. He allows them to rake up his dead leaves. He puts the old clothing, the scraps of cloth, the old shoes, into the hands of some capable Chinese woman and tells her to give them where most needed.

Oft-times when we are cleaning the attic and getting rid of the accumulations of years, we chide ourselves for having laid away things which have been injured by time. Why did we not give them to some needy person instead of littering up a garret? One time when we were leaving for a vacation an old Christian woman came hobbling in. She had no property and only a distant relative on whom to depend. Her comforts were few, but she was not a beggar and she always showed appreciation for anything done to make her lot easier. She was a steady attendant at the church services.

"Teacher," she said this time, "Have you an old pair of leather shoes which you are going to throw away?" We remembered an old pair of men's shoes which we could no longer use and turned them over.

"Oh, these are fine," she exclaimed. "They have good soles. Now I can get to church even when it is muddy." She will keep those old shoes

oiled. She will stuff a little paper or cloth into the toes and make them fit her smaller feet. They will last her the rest of her days upon earth. They will in fact be a choice possession—and we were going to throw them away.

Is it any wonder that the missionary, after living for some years among such people, will learn to think in terms of the Chinese? Is it any wonder that while on furlough in his homeland he will look at things very differently from what he did when he went out for the first time? How to find solutions for these Oriental problems, how to bring life instead of death to these people, how to heal their sicknesses and to prevent more sickness, how to bring prosperity to the many and not just to the few, how to lift them up to a plane where they will be able to think of other things than just food and clothing and shelter, how to apply Christianity socially and lift them to a height where they can appreciate the spirit of Christ; these are the great problems which take possession of the soul of the missionary.

Furlough time comes around and we return to the homeland. We look out of the car window and see a pile of brush down by the side of the stream; or it may be a meadow with cocks of hay. Our minds fly back to China and the pile of brush and cock of hay become Chinese graves. Are they not likewise scattered by the side of the streams and over the fields? We see the end of a wooden culvert sticking out by the road side. It is surely some Chinese coffin from which the elements are

removing the slight earth covering. We see posted on some wall a red poster with a white center or a white poster with a blue center. It must be the entrance to some Chinese home in which some leading member has died within the year. One early morning on the train we heard a little child prattling to its mother. Our sleepy ears were suddenly arrested by a word from the child which sounded for all the world like the Chinese expression, "foreign devil." How many times in the past years have we heard it from the lips of Chinese children!

So a missionary on furlough finds himself still thinking in Chinese, still seeing with Chinese eyes, still hearing with Chinese ears. The homeland seems to take on a value only in relation to the land of his adoption. He sees a group of school children come out of their school and march down the street, every child carrying an American flag. A drum corps leads them. These are perhaps the children of immigrant parents who were attracted to America's free soil. The children are drinking deep at the fountain of American life. They are singing the American national songs and hoisting the American flag over their school building. The missionary's mind again flies back to China and again, in spirit, he is watching a line of Chinese school children. They are all in white uniforms and each one is carrying two flags, that of his country with its five strips and the other of our own with its beloved stars and stripes. He sees

them again as they marched that day into his compound and the compounds of many other American missionaries. He again hears them singing in honor of the missionary and the country which he represents. And the tears come once more to his eyes, as they did that day in 1912 when he saw the flag of his nation being given a place of honor by a backward nation, a nation which he has learned to love and for whom he is devoting his life energies.

II

BREAKING DOWN OLD WALLS

The difference between the China of twenty years ago and the China of today is as great as the chasm which divides hatred and friendship. Only one who has lived through these years of change in the Orient can fully realize what has taken place. Even to veteran missionaries the well nigh impregnable walls of ignorance, prejudice and bigotry which the Chinese people had raised up about their nation in the nineteenth century seem but a bad dream which has passed. Yet it is now a matter of history that Protestant missionary forces were battering against those walls for a hundred years before they fell. What men suffered in those years only the old missionaries can tell. Nothing but divinely inspired faith in ultimate success gave them courage to fight the unequal battle which they waged. Over and over again it was a case of one man facing a million and two facing ten million. But they kept on, and recruits continued to increase in numbers, in spite of the unyielding attitude of the Chinese people.

"All things are possible to him that believeth," said the Master long ago. "God and

we are bound to be in the majority," the old missionaries said, encouraging one another. As the missionaries of more recent years have watched these old walls finally crumbling to pieces, and then have listened to the tales the old veterans at times would be led to tell, they too have marveled at the steadfast faith with which these old soldiers have held on to the task. "Now on the Rock they stand who watch God's eye, and hold His guiding Hand," said Keble.

"The dawn is not far distant,
Nor is the night starless—
Love is eternal!
God is still God, and
His word shall not fail us."

Today the old enmity of the Chinese people against foreigners and things foreign is gone. Their blind faith in their own institutions and their contempt for those of other countries have disappeared. We can see that a new China is being born—born in pain and travail, to be sure, but one which will take its place as a new nation among the great family of nations.

It must not be forgotten that while through the centuries there has been some connection by caravan routes, and later water routes, between the East and the West, very little of the West was brought to the East or of the East to the West. China developed her own civilization, a civilization that, until the last two centuries,

was in advance of the West. Traders of the early centuries had no reason to complain of the treatment they received from the Chinese. They found the same culture and refinement, the same courtesy towards guests from afar which once more is manifesting itself.

The first knowledge of China which came to the peoples of Western Asia and those around the Mediterranean Sea, was brought in by Persian stories and legends. The country was called Thina or Sinim. It is probable that Isaiah was referring to China when he used the old term of Sinim. The Roman people knew the land by the name of Seres, the land from which came silks. But it was Marco Polo who, through publishing the record of a score or more years spent in the Orient, made the name of Cathay familiar to the European world.

Marco Polo, with his father and uncle, who accompanied him to China, received great courtesy at the hands of the Chinese government. He even held the office of prefect of Yangchow for a few years. John de Corvino, a Roman Catholic missionary, was given imperial audience, allowed to build a church with steeple and bells and to baptize converts in Peking itself. Early Arab and Persian traders used and abused these courtesies shown to foreign guests. They brought products of the West and offered them as presents to the emperors, claiming for themselves the powers of ambassadors from their own countries. They received in return presents

which often amounted to far more than the value of the goods they had brought. An Oriental monarch did not feel that he had maintained his dignity and prestige unless his gifts were greater than those he received from other countries.

After the compass had been invented and perfected, ocean traders discovered the route by way of the Cape of Good Hope and quickly pushed on to the Orient. Marco Polo's stories of the gold and silver, the silks and porcelains of Cathay lured them on to gain the riches of that far away land for themselves. But their evil treatment of the Chinese quickly compelled the government to assume an entirely different attitude towards them from that which it formerly held towards those who had come by land.

Sir John Davis once wrote, "The early conduct of the Portuguese was not calculated to impress the Chinese with any favorable idea of Europeans; and when, in the course of time, they came to be competitors with the Dutch and English, the contest of mercantile avarice tended to place them all in a still worse point of view. To this day the character of the Europeans is represented as that of a race of men intent alone on the gains of commercial traffic, and regardless altogether of the means of attainment." Li Hung-chang once said that it was almost impossible to hope for a mutual understanding on the question of relationship with the European nations; that they (Europeans) viewed all ques-

tions from the commercial standpoint while the Chinese considered them from the moral side. Colonel Yule, in summing up the early knowledge other nations had of the Chinese, said, "The people (Chinese) are civilized men, mild, just and frugal in temper, eschewing collision with their neighbors and even shy of intercourse; but not averse to dispose of their products of which raw silk is the staple."

Portuguese traders sailed their vessels to China and in 1516 formed a settlement at Ningpo for trade. In 1545, because they raided neighboring villages and seized women and girls, the people in revenge slew 12,000 Christians, including 800 Portuguese, and destroyed sixty-five vessels. The traders were driven from the country.

About the same time the Spanish conquered the Philippines and opened Manila as a trading center with China. Chinese merchants flocked to the islands in large numbers, threatening to acquire a large share of the profits in trade. The Spaniards expeditiously instituted a massacre, killing as many as 20,000 at one time. This resulted in the withdrawal of all recognition of the Spanish interests by the Chinese government and the loss of all privileges in China which they had gained.

The Dutch showed the same evil spirit which possessed the Portuguese and Spaniards. They seized harbors on the Pescadore Islands and erected forts, compelling the Chinese to labor

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for them as serfs or slaves. The Chinese officials finally succeeded in persuading them to move their headquarters to Formosa. Protestant missionaries from Holland gained from their government the privilege of following their countrymen to Formosa and evangelizing the people. Soon, however, Japan began driving missionaries out of her borders, and the traders, lest their connections with Japan also be lost, suppressed all missionary activities on the Island. The relations of the Dutch with the Chinese continued to be a history of rapine and aggression. When their government sent an embassy to Peking, the repute of their countrymen was such that the embassy was humiliated and compelled to kotow to the emperor.

In speaking of the relations of the British with the Chinese, S. Wells Williams once wrote, "his intercourse has not been such as was calculated to impress the Chinese with a just idea of the character of the British nation as a leading Christian people, for the East India Company, which had the monopoly of the trade between the two countries for nearly two centuries, systematically opposed every effort to diffuse Christian doctrine and general knowledge among the Chinese down to the end of their control in 1834."

Thus we see that along the coast, traders from European nations were destroying the Chinese at will, ravaging the women, forcing trade, and in every way showing themselves, in comparsion to the natives, barbarians in very

truth. When these governments sent embassies to Peking, these embassies were led to appear before the Emperor in ceremonial forms demanded of tributary nations. They received, of course, little satisfaction. The trade with the Orient had become a profitable business and European nations had granted certain rights to individuals and companies. They in turn were expected to defend the individuals and companies in this trade. A clash of arms was inevitable. Since the European nations were superior on the battlefield, China was defeated and humiliated by those she deemed inferior.

Victories on the battlefield opened the way to demanding privileges. China was compelled to open certain cities to foreign trade. Concessions in or near these cities were taken and the beginning of foreign cities took shape. Today we have islands, stretches of land along the coast and whole cities which are held, controlled and policed by foreign nations. China has had, in consequence, to sign all manner of disgraceful and humiliating treaties.

The review of such history is not pleasant, but it is necessary if one is to understand the conditions under which foreigners are in China today and the obligations which they have compelled China to shoulder in her relations with them. It was no wonder that China did not learn to love the foreigners. It mattered not who the "barbarian" might be. She was suspic-

ious of them all. All alike were "foreign devils" to her people.

Into such a turmoil, a hundred years ago, came organized missionary forces. Their representatives were also foreigners and the Chinese showed the same resentment towards them. The Roman Catholics, once in favor with the Chinese government, were now under the ban. Every man, woman and child from over the seas was a "foreign devil" to the common people. Every missionary at some time has felt the sting of that title.

This hostility came as a shock. Then the missionary learned to laugh it away. But it often grew wearisome, especially when little children lisped the word they heard on the lips of their elders. To have a little child point to one and call out in the very face of the missionary "the foreign devil has come," cut to the heart like a knife.

At first the missionaries were allowed to live and work nowhere but in the treaty ports. The attitude of some of the traders and ship officers often made life for the Christian worker very unpleasant. Some companies showed a finer spirit, however, and aided them in the work. In one of the later treaties forced on China a clause was quietly inserted which gave missionaries the privilege to travel in the interior, buy property and establish residence there. Rights granted in such a way did not serve to attract the Chinese, but if China was to

be evangelized at all, it was only through such doors that the way was open.

A missionary living in the interior was not accompanied by soldiers for protection. When magistrates or people found it to their immediate profit to stir up a riot against the foreigner, no force of arms was at hand to prevent them. The government might have to pay for it afterwards, but that did not immediately trouble them. Thus, during the last half of the nineteenth century, we have a long history of riots which brought suffering to the missionaries and, at times, to business men, travelers and consuls. All sorts of ridiculous stories were circulated amongst the common people concerning these "red haired people." All foreigners were supposed to be spies from their governments. They could see precious stones three feet below the surface of the ground. Their doctors used the eyes and hearts of little children for medicine. With what else, pray, could such wonderful cures be performed? People were warned not to go to these doctors, and hospitals and schools became favorite gathering places for incensed mobs.

One of the most noted of these riots occurred in 1891. It was stirred up by the Hunanese gentry who made use of a faulty pronunciation, by the Christian workers, of the Chinese character which stands for Lord. The difference between this character and the one for pig is but a slight change in accent. The written char-

acters are entirely different. Tones have always been a great stumbling block for many missionaries, and the mistake was vital here. The Hunanese seized upon this slip of the tongue and drew caricatures representing Christians as gathered about a cross upon which was crucified a pig. Other caricatures showed how mothers were rendered unable to bear living children because of a poisonous miasma emanating from the foreigner who had forced his presence into their midst. They drew pictures of their ancient sages coming down in spirit to drive out the pestilential foreigner from the midst of their beloved land. Prosperity and peace could not be restored until this had been accomplished.

Millions of Chinese accepted these stories as true. Up and down the Yangtse valley riots spread in which much property was destroyed and many lives endangered. The people suffered for it, as a matter of course, but that only embittered them the more. The Roman Catholics demanded large indemnities. Foreign governments brought pressure to bear upon the government in Peking and the people had to pay the bills. They were made more cautious in attacking the foreigner but they did not learn to love him more. Nor were they any more attracted to the message he tried to give them.

It has taken years of patient suffering, determined endurance and loving ministry in obscure places and to obscure people to overcome such bitter antagonism. All sorts of indignities

have been hurled at the missionary, mud, stone and bricks being the easiest to bear. Magistrates have refused to see them. Inns have refused to house them. Cities have refused to rent or sell to them, even for high prices. Yet they always have pushed forward in the great game. They have been willing to travel unprotected and alone, with some Chinese helper, and face this antagonism, in order that the people might become used to their presence, perchance read some of the literature they gave away, possibly give them opportunity to show the love they felt towards these who knew not Christ, and lead them gradually to comprehend the beneficent purposes in Christian missions. Nothing but the desolation they saw on every hand, the suffering of the sick and poverty stricken, the heart hunger betrayed on their faces, and the infinite need of Christ for China and China for Christ, kept the missionaries to their task.

They never had any difficulty in getting a crowd in market town or village. People wanted to see what the much-talked-of foreigner looked like. To them the foreigner was a sort of Punch and Judy show. A foreigner with hair of any color than black was a curiosity indeed. If he dared to travel about in foreign clothes he was a veritable sideshow. They crowded about to feel, as well as to see. How could any man keep warm with such thin garments? Why should a man afflict his neck with a stiff collar? Why didn't foreigners wear beautiful long queues?

Why did he not shave his head, leaving only a round block of hair in the center from which a queue naturally grew? The heavy black beards of some foreigners were terrifying, much like the pictures of certain ancient gods. How in the world were gold teeth grown? Was it true that these people were one hundred years old when they were born? All this is nonsense to us now but it was terribly real then.

Nothing but a skillful acrobat or sleight- of-hand performer could draw the crowd away from a missionary. One worker did find his crowd thus drawn from him. "If you want that sort of an entertainment, I can give it to you myself," he called out to the vanishing audience. "Do you see what a fine set of teeth I have? Now I sweep my hand across my mouth and they are gone." They saw his teeth had disappeared. He swept his hand across again and they saw them re-appear. He had no further trouble in holding his audience. His competitor afterwards came to him and offered him all he could possibly get together if the missionary would reveal how the trick had been done. We must not blame the missionaries for at times descending to such performances. Their provocation was tremendous.

Unsanitary conditions take the lives of millions of the Chinese children. It took a toll of some of the little ones born in those missionary homes. Pestilences which have constantly stalked abroad in this land, have not always passed those doors without entering. So unex-

pected diseases in mission homes have caused lonely night vigils and days of anxious nursing. Women have seen their husbands stricken down. Men have laid away their wives in lonely graves. Ofttimes when the husband has been out on itinerating trips the mother has found herself called upon to face the vigil alone. No telegraph line was there to hurry her husband back to her side.

There were times when the missionaries, had they dared, would have dropped all and fled from the task. The loneliness and the isolation seemed too great, the skies leaden to their prayers. The pitiful conditions of the people about them were often appalling and strained their powers of endurance to the breaking. But it was those pitiful sights which held them to the task. How could they leave a people so afflicted with sin and disease?

As the great problem gripped them they went on in faith and lost all thought of swerving from the superhuman task. Sickness might send some back to the homeland. Furloughs helped lighten the burden. Friends would ask the ever reiterated questions, "Have you not done your share? Why must you go back to such a task?" Before the furlough was ended the pull would come upon the heartstrings and the missionaries would find themselves eagerly looking forward to their return to the field. There was nothing like it in the homeland. Why shouldn't they go

back? There was a great game to win, a race to be run and a victory for Christ to achieve.

Now the walls have fallen; the victory is being won. A new China is being born. Blind, ignorant prejudice is giving way. Great men in China are taking lessons from the rest of the world. Idols have been ignominiously dumped out of some of the temples and trampled into dust. Some of them have crept back—and more of them will if the Christian world does not rise quickly to meet the task. Temples have been turned into modern schools. The education of girls has begun. Although the old style Classic school is still found everywhere, modern education is what the government supports. Opium has been cast out and, but for the quasi-protection of the military classes and the illicit trade by the Japanese, would be dead. Railroads are no longer held up by graves and temples. Flour mills and cotton mills are spreading over the land. Dragons no longer hold dominion over the coal and iron in the hills. An absolute monarchy which for two hundred years had been crushing a virile people has been overthrown. We cannot yet say a republic has been born. These are critical times but we believe a real republic will be established in China. Doubtless the recent few years of failure and misrule have done more to open the eyes of the educated Chinese to the weakness of their people, to the social selfishness which enslaves them and to their inability to achieve ends which other na-

tions are achieving, than all of their previous contact with the Western world. The fact that they are so keenly realizing this is, to our mind, the hope of China.

III

THE TRANSITION PERIOD IN CHINA

The transition in China has been marked by many difficulties, some of them of a political nature, and these we will take up later. The last great effort to cast off all foreigners and eliminate all foreign ideas took place in the Boxer calamity of 1900. Then one hundred and fifty foreigners and thousands of Chinese Christians laid down their lives in martyrdom. The entire Peking Government, with the possible exception of the Emperor, were partners in this crime against humanity, which fortunately, failed of its aim.

Today China aspires to be numbered amongst the world's family of nations. In order to preserve her own borders intact, her representatives have gone to great trouble that they might also be present at the League of Nations compact. Forty and more years ago her first students went abroad to study; but it is within the last twenty years they have flocked in great crowds to the universities of other nations. Commercial Commissions have gone especially to America and on to circuit the globe that international relations in commerce might

be built up. From among the nations America has been sought as a friend, a helper and model.

The Chinese have always shown themselves to be a teachable people, willing to absorb knowledge, especially if the ideas gained were of a moral nature. Although a peace loving nation, they have suffered many wars and rebellions. Suffice to say, however, it has not been the common people who have brought on the wars. They have shown themselves long suffering, choosing to win victories by educational and diplomatic methods, rather than by force of arms. In such ways they have through the centuries absorbed even their conquerors. Both Mongolia and Manchuria have thus become a part of the greater China. Should the Japanese persist in their present course of conquering this nation, it is sure that in time they also would lose their identity, unless they should systematically prohibit the Chinese from entering their Island borders. For a long time the modern world looked upon China as a backward and exclusive nation, a sleeping giant, slow to change, slow to move. Gradually this opinion has changed and now she is seen to be a giant in weakness, paralyzed by selfishness.

It took a long time to persuade the Chinese to allow the building of the first railroad within China's borders. That was in 1876. The line was only twelve miles long, reaching from Shanghai to Woosung. The privilege was granted, but when the officials saw the iron

horse and train of cars, they became alarmed, bought back the line, tore it up and shipped it to Formosa lest the spirits of their ancestors be aroused and calamity be brought upon the nation. Upon the site of the station they built a temple to the Queen of Heaven.

Today there are some six thousand miles of railroad in China and much more would have been constructed had not the European war cut off the funds. These railroads are largely government owned, the capital being loaned by foreign powers. One can now take the train at Shanghai, on the Shanghai-Nanking line and in seven hours be two hundred miles up the Yangtse River. Steam ferries meet certain trains and passengers are quickly transferred across the river to Pukow where another line runs seven hundred miles north to Tientsin. Here one can go on to Manchuria and connect with the Siberian line. Or, going the opposite way, one soon finds himself within the old walls of Peking itself. From here another line runs south to Hankow, where lies the great Hanyang Iron and Steel Works, which has been turning out steel rails for the railroads in China and, for a time, sent 70,000 tons of pig iron annually to America. Since the Japanese have gained a monopoly of these works, the product now probably gets no further than that country. But one can proceed still farther down by railway into the very heart of Hunan. Only a short distance is yet to be completed and then one can go on

clear to Canton on the south border of the nation. Even during the World War American engineers were surveying a course for the railroad which is eventually to strike the heart of Szchuen, the western-most province of China.

Chinese graves know no such thing as close communion. Families have their own private burial plots and these are scattered everywhere over the land. Lone grave mounds in the midst of a small cultivated field are also conspicuous for their numbers. These are stumbling blocks to all railroad construction. A grave is sacred. The Chinese believe the spirits of the dead return to the earth to bless or curse. Hence there is need to keep these spirits propitiated. To disturb a grave might bring trouble. Since graves are everywhere, it is impossible to run a railroad line through the country without striking thousands of them. Today the government has fixed prices for the removal of graves. The money is paid to the relatives and they find another spot in which the dead bones may rest.

One of the most noticeable things in China is the lack of trees. The nation lives by the products of the land. Forests interfere with the cultivation of the soil and so centuries ago the land was denuded of its forests. The Chinese have not realized that this condition is the source of their many floods and droughts. Nor has it seemed to enter their minds that trees would have prevented the erosion of the soil. In some respects the Chinese farmers can give

points to farmers of other nations. For forty centuries they have produced every kind of food which the nation desired.

So sure have they been that the methods of their ancestors in agriculture were the best that for ages they have not changed their methods. If they did, the powers of the wind and water (fengshui) would bring disaster to the land. In some places they have been averse to deepening the channels of rivers lest they disturb these spirits. Rivers have been left alone to silt up, the farmers slowly increasing the dykes on either side to hold the flood water. In such places the bed of the river has been higher than the surrounding fields. Mouths of rivers have silted full and when floods come the water merely finds an outlet over the cultivated fields destroying not only the crops, but often many homes.

Chang Chien, a man for a time Secretary of Agriculture under the Republic, had great influence in his native district of Nantungchow, Kiangsu Province. He was a pioneer leader in getting the people to rid themselves of the age-old superstitions. Among other reforms in his district he has an agricultural college and an experiment farm. He has imported samples of wheat, rice and cotton from other countries. The district is now the heaviest cotton producing section of the country and has the finest grade of cotton. The wheat grown in the district is ground in the modern flour mill he has erected.

In the cotton mills the cotton is turned to thread for the home looms which he has taken steps to improve.

Forestry is being practised in many places on the hitherto barren hills in many sections of the country. Fruit trees are being planted. The University of Nanking in its department of forestry has taken pains to introduce useful foreign trees as well as all native kinds. Tens of thousands of these young trees are being grown in the university grounds, and demands for them come from all parts of China.

Thirty years from now the hills and barren places will be covered with forests, doing their work as conservators of moisture and preparing soil for the valleys below.

Before it was possible to push railroad construction, the government saw the value of telegraph lines. Wires now have formed a network over the entire country, connecting all provincial capitals and prominent cities, and being extended far into Mongolia. Telephones are common in all large cities. Field telephones followed both armies during the Rebellion of 1913, and the army is equipped with them at the present time. Electric lights, both for municipalities and private companies, are common. Flour mills and cotton mills are rapidly increasing. Steam launches have pushed their way up the small rivers. Although few good roads are found outside of cities, whose streets have been rapidly macadamized during these last few years, auto-

mobiles are increasing in numbers. Not only foreigners, but the Chinese themselves have used them for travel across the plains of Mongolia. Improvement of the country roads, which for ages have known no repair, is bound to come. Now jinrickshas are found wherever it is possible to pull them. The people are demanding more rapid transportation than the sedan chair, the wheelbarrow and the sailboat. Even aeroplanes have been used in some of the numerous rebellions of the last few years.

Changes in educational methods have been as radical as in these other fields. For thirteen centuries China followed one system, without change of textbook or method of teaching. The children went to their schools at daylight and remained there, with the exception of short intervals for eating, until dark. School began late in the first month and continued until the latter part of the twelfth month. Through heat and cold, rain and sunshine, the children were expected to be at their task of memorizing the Classics. They learned to explain them, to write essays and poems founded upon them. Their ambition consisted in being able to pass government examinations, so that they might become officials and thereby gain riches. If they failed in this lofty ambition they might still become teachers of schools and be exempted from physical labor. When a boy began school he put on a long gown, typifying the high calling of a man with a degree, the end toward which

he set his energies. In his home or elsewhere he was not expected to do any manual work. His less fortunate brothers and sisters could wait upon him. His finger nails could grow long and his shoulders could become stooped.

In 1907 an edict was issued by the Manchu government abolishing this effete educational method and establishing modern education in its place. The new Chinese publishing houses found a great task on their hands. They must prepare a series of textbooks covering all grades from primary to university. Not only must geographies, arithmetics, physiologies and books on manual training, domestic science and ethics be thus prepared for the pupils, but companion books must be prepared for the teachers that they might know how to use the textbooks. Very few of the older teachers were able to adapt themselves to the change. In back districts they kept up the old style of memorizing the Classics. Younger teachers hurried to Japan. Normal schools were opened for others. Mission schools were flooded with new pupils, all desiring to learn the new studies and methods in the shortest possible space of time. Graduates found ready positions with large salaries. So great was the demand that it became difficult to hold sufficient teachers for our mission schools and salaries had to be considerably increased to keep them with us.

The new education brought in the closing of schools on Sunday. In some places part of

the day was utilized for the teaching of ethics. English, the one foreign language sought for, was introduced into the higher primary grades. Music, once a lost art, came to the front. At first the new teachers brought back many tunes from Japan. Now they are writing their own. Japan began manufacturing baby organs for them. The Chinese now make most of their own. Playgrounds became an essential part of the school property and gymnastics a definite part of the curriculum. Military drill is taught in most schools and the old fashioned Chinese gymnastics are being revived. Soccer football is a common game. China, with her one hundred millions of children of school age is such a tremendous proposition that it has not yet been possible to reach a tithe of them. Girls' schools are found in all centers. In the primary grade the two sexes are often taught together. The revenues of the country have been so drained for military purposes that children must still pay a school fee. Hence to the children of the poor, education is altogether denied. The poverty-stricken who can not send their children, though books and tuition are both free, are so great in number that it will be a long time before universal education can be given to China's millions.

One had to live for but a short time in the land in the days of the Manchu Dynasty to realize how degenerate the government had become. Officers were openly bought and sold.

Minor offices were farmed out to the highest bidder. If scholars were to pass the government examinations it was necessary to come with money to salve the palms of the examiners. Mere learning took one but a little way along the highway to public preferment. "If one has money even though his cause be unrighteous he need not fear to enter the doors of the yamen," was a common saying among the people. Lest the public might learn to object to such an injustice and oppression, the people were not allowed to hold mass meetings of any kind. Until the establishment of the new regime, China had very few assembly halls, save the Christian churches.

With the coming of the Republic an attempt was made to establish fixed salaries for all public office-holders. In order to overcome the iniquitous "squeeze" system, officials were directed to prepare annual budgets for their districts. All monies collected, whether as taxes, fines, rental of public properties, etc. must be reported to the provincial capital. Yamen runners were forbidden under pain of punishment to force money from the common people. Since so large a portion of China's population are illiterate and poor, the privilege of the elective franchise was granted only to those who possessed a certain degree of education or owned a certain amount of property.

Those early days of the Republic were filled with rosy hopes, but the people soon found that

the firm establishment of a government by and for the people demanded on their part unselfish patriotism to a greater degree than some were willing to give. From the day Yuan Shi-kai began the attempt to centralize power in one man's hand, down to the present, rights have been given, rights have been abused and rights have been taken away. The rise of the power of the military has plunged the country into civil strife and confusion. Through all of these disappointing troubles, the educated people have kept their eyes fixed upon the final goal of a real republic of, by and for the people. It is possible that outside powers may have to step in and direct for a time China's finances, but knowledge has so increased in the land that the battle for righteousness and justice to all men is in the end bound to be victorious.

Perhaps the question of armies and navies is not so popular as it was before the European war. China, defeated by Japan, harassed by other nations and troubled by brigands, was led by Yuan Shi-kai, then a growing military officer, to reform her army. Almost up to the day of the Boxer trouble we can remember seeing regiments in the old style dress with full moon-shaped patch of bright cloth tacked on to their coats before and aft. They carried their bird-cages, their fans and umbrellas along with their other accoutrements. Bows, arrows and spears were still popular.

After the war with Japan, Yuan Shi-kai

was given permission to equip and drill one army division in modern style. This was about 1896. As with the training of the Japanese army, so in China, German officers and German methods were employed. Gradually the old style soldier disappeared. The army is now largely equipped with small arms made in its own arsenals. Most of the larger guns are still bought abroad. Although China has sought to follow up its armies with a proper commisariat, during the fighting of recent years between the North and South, the soldiers lived to a large extent off the country through which German troops passed, during the European war. The Chinese army morals have degenerated since North and South have been at war. Yet they loot and ravage no worse than their European models. They have little patriotism and little loyalty save to the Commander-in-chief under whom they serve. They look upon him as an Oriental Prince who feeds them and to whom they should be loyal. At the present time it is the military party which threatens the very life of China. It has been largely on its behalf that so many secret loans have been made recently by Japan to the Chinese government.

China is just awakening to the value of sanitation. Peking formerly had the reputation of being the foulest city on earth. Her streets, before the Boxer year, were piled high with the accumulated sweepings of generations. It was said that the heavy Peking carts, while traversing

these dumps in the streets were completely overturned, dumping their passengers into some nearby cesspool and actually drowning them before they could be rescued.

When the Allied troops reached and took possession of Peking in 1900 they found the city streets thus turned into miniature mountains and valleys and lakes. Prince and pauper were set to work cleaning up the place. Since then Peking has kept its city in a fairly clean condition. Now the automobile runs alongside the jinricksha; the Peking cart, the wheelbarrow and the camel meander smoothly along without danger to each other.

What Peking was has been the condition of practically every city in China. And what Peking is, is the goal towards which many prominent cities are now working. Streets which were sewers and mudholes are being macadamized or paved and daily cleaned. Garbage is carried away and used on the land. The people do not have the same sensitiveness to odors as foreigners, so it is often possible to meet a garbage carrier swinging his double load on his carrying pole, treading his way through the dense street crowds. Nevertheless China shows a growing knowledge of the value of cleanliness and is bound to place herself alongside other nations in the progress of sanitation.

Tuberculosis is very noticeable among the educated classes. The old Confucian scholar thought it the proper and dignified thing to

eschew exercise. He always walked slowly and with shoulders stooped, and his lungs became a paradise for germs. Expectorating is a popular habit among the people. Children spit in imitation of their elders, most of whom, when indoors, do not take the trouble even to spit out of the door. On the stone paved streets the sputum is quickly changed to dry powder, and floats into the air to be drawn into the lungs of any on the crowded thoroughfare. So the disease is spread.

China's new schoolboys and girls now rush at recess for the playground. The drill master teaches them to stand straight and fill their lungs. They know the value of developing every part of their bodies. A missionary who will deliver lectures on sanitation and hygiene has no trouble to get into these schools. From the schools the knowledge of how to care for the body is passed to the homes where among other things the children demonstrate to their parents how flies defile their food and bring disease.

Smallpox, cholera and the plague have slain countless numbers of the people. Local governments now co-operate with the mission hospitals, not only in combating some immediate scourge, but in encouraging vaccination among the people by giving lectures and demonstrations. One of the mission doctors in Hunan, seeing cholera spreading through his city, sent sandwich men through the streets, telling the people how to avoid the disease and to come at once to

the mission hospital in case they were taken down. He was able to save some hundreds of cases who came in response to this advertising. In our own city we called upon the city council to furnish funds for virus and, in a short time, vaccinated over nine hundred against smallpox bringing to a swift end an epidemic of this disease. In two large families, in each of which we vaccinated more than thirty persons, one case had already developed in each home, but not another member took the disease.

The attitude of the people and government towards Christianity has radically changed. Since the Boxer year the number of Christians has been trebled. At one time in recent years over eight hundred of those in Peking holding office under the government were members of Christian churches. The commander-in-chief of one of the numerous branches of the army is a Christian. He always sought Christian pastors, Chinese and foreign, to speak to his men. During the last winter, while in Hunan, he sent for a well-known Chinese evangelist to hold meetings among his troops. Nearly a score of his officers, two thousand of his men, and one magistrate were baptized. He has had distributed large numbers of Bibles among his troops. His army, it is interesting to observe, has the reputation of being the most orderly and upright force of all the armed men in China.

One of the most remarkable edicts was issued by the late President of the Republic,

Yuan Shi-kai, April 18, 1913. It was as follows: "Prayer is requested for the National Assembly now in session; for the new government; for the President who is elected; for the Constitution of the Republic; that the Government may be recognized by the Powers; that peace may reign within the country; that strong and virtuous men may be elected to office; that the Government may be established upon a strong foundation. Upon receipt of this you are requested to notify all churches in your province that April 27th has been set aside as a day of prayer for the nation. Let all take part."

In reading the above edict one does not need to jump to the conclusion that Yuan Shi-kai had come to have faith in Christ. Very few of the missionary body so interpreted it. It looked more as though he were trying to feel the pulse of a popular movement. However, such an edict caused governors, magistrates and the leading men of the country to attend at least one service in a Christian church. That made it an unprecedented action and one of far-reaching influence. Churches were no longer to be shunned but patronized. Missionaries were to be looked upon as friends useful to the country and people. Since that time officers of the government have frequently entered the doors of the churches.

On that April 27th, the magistrate of our city came to our church and was given a seat upon the platform. Other leading men were

given special seats. It was impressive indeed to see the Christian pastor conduct before those men a Christian service. Perfect propriety and reverence were observed. Before them he stood and offered to the one true God the prayer of intercession for the Chinese nation. Then, before them and to the assembled audience, he spoke with great earnestness of the need for leaders and people alike to recognize God in the nation, if they would become righteous and great. No other meeting could have given those leaders a better understanding of the purpose for which we are striving to establish the Church of Christ in China.

In spite of the large number of Scripture portions which have been circulated throughout China, the educated men have not found it convenient to acquaint themselves with the teachings of the Bible. Their previous knowledge of Christianity was based upon distorted reports which anti-foreign propagandists circulated through the country. It has therefore been imperative to press Bible study ahead of evangelistic meetings. Instead of calling upon men to confess their faith in Christ at such meetings, it has been found wiser to enlist them in special Bible classes for the definite study of the Scriptures. Many of these men have accepted such invitations and have regularly attended. Some of them invariably reach the decision and openly become followers of Christ. Instead of the few poor ignorant men and women who formerly

made up the bulk of our church membership, we are finding an ever increasing number of the educated awakened leaders of China attending the services and gradually coming to faith in Christ.

"The signs of the times, the lessons of the past, the indications of the future, the call of Providence and the voices which come to us borne upon every breeze—all alike bid us lay our plans upon a scale worthy of men who expect to conquer the world."

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IV

THE PASSING OF THE OPIUM CURSE

We have been noting changes which very rapidly took place in the social, political and moral life of the Chinese. One of the most remarkable of these was the removal of the opium traffic. On September 20, 1906, the Empress Dowager issued the famous edict calling for the entire suppression of the traffic in and smoking of opium within the boundaries of the Empire. This was to be carried out by 1916. Very few foreigners had the optimism to believe that this would actually be accomplished within the time set, if at all. The government was receiving large revenues from the Indian imports. Would it be possible to run the government without these revenues? The vice had become so strongly entrenched among the people that it looked like a superhuman task to stamp it out. There were probably not less than 25,000,000 addicts to the drug; 22,000 tons of it being annually consumed. The Province of Yunnan, in Southwest China, had nearly one-third of its arable ground planted to poppy. In Szchuen and Kansu provinces the majority of the men and many women were drug users. Around

practically every city in the country the fields in the springtime were gorgeous with the beautiful poppy blossoms. As one Chinese said, "The devil always clothes himself in fine garments."

The Philippine Commission gave this explanation for the drug's hold upon the Chinese. "What people on earth are so poorly provided with food as the indigent Chinese, or so destitute of amusement as all Chinese, rich and poor!—Absolute dullness and dreariness seem to prevail everywhere. As these two demons drive the Caucasian to drink, so they drive the Chinese to opium. If the Chinese seem to contract such evil habits more easily than other nations, and are more slaves of them, is not that due to the dullness of the lives of the well-to-do and the painful squalor of the indigent?"

Opium was first brought to China by the East India Company. The first edict prohibiting opium smoking was issued by the Emperor Yung Cheng in 1729. At that time, however, very little opium was thus used. It was in 1757 that the monopoly of opium cultivation passed into the hands of the East India Company and they began promoting the sale of it in China. Importation was forbidden by the Chinese imperial authorities in 1796, but this only encouraged smuggling. In 1839 one Chinese commissioner seized over 20,000 chests of the drug; but such seizures were like trying to sweep back the tide of the sea. The government opposition brought

on trouble with the British government which felt compelled to defend the trade. The war which followed was not directly aimed at compelling the Chinese to import opium, yet the treaty which ended it included and legalized opium imports. In 1858 the traffic was definitely legalized and a tariff fixed. High tariff had the effect of stimulating the local growing of poppy but the flavor of the Indian product was better liked, so local growing did not hinder the imports. The number of habituates steadily increased. Six times as much was being produced in China as was imported from India.

From the beginning missionaries opposed the traffic. Opium addicts were never admitted to church membership. Doctors found that many diseases when attacking opium smokers were hard to cure. Dysentery was almost invariably fatal. The use of the drug brought most of the addicts to poverty until they were using a minimun of food and a maximum of the drug. The number of suicides using opium as a means to end life was appalling. It was easy to find it about the house or in a nearby shop. When a woman felt that she had been wronged, in her blind anger, she would obtain a sufficient quantity of the drug and swallow it. In order to bring remorse to those who had wronged her, she would announce to her family what she had done; or, if the offenders lived elsewhere, she would hasten to their home that she might die on their doorstep. The people believed that the

spirit of such a suicide would return to torment those who had wronged her.

When it became known that missionary doctors were often able to revive such suicides they were continually called on for help. There was no hesitation about paying any reasonable fee asked. Day after day these calls would come. Often two calls would come at the same time, then the doctor would be obliged to divide up his assistants and work on both cases. Hours of hard work would have to be spent before the patient could be pronounced out of danger.

We remember working over one such case while out on an itinerating trip. A fellow missionary doctor had passed that way the day before and had been halted to save a young woman who had swallowed a quantity of the drug. A stretcher was improvised and the party followed him to the next town where he was to remain all night. He had stayed up a good share of the night directing the treatment of the case, but knowing that we were following he pressed on, advising them to call us in when we reached their place. When we arrived they were still trying to carry out the directions they had received. The woman was more hopeful in appearance, but if they had allowed her to drop off in slumber, she would probably never have awakened in this world. We also spent some hours on the case and were able to give a favorable prognosis when we continued our journey.

The Anti-Opium Society was founded and

fostered by the missionary body. It seemed a hopeless job they were attempting. As far as that was concerned, the problem of evangelizing China was equally hopeless. But missionaries are optimistic or they are not missionaries. No task is too great to attempt so long as one believes God is on the side of right. The name of the late Hampden DuBose will always be connected with the Anti-Opium Society as its President and originator. Dr. W. H. Park was for many years the secretary. He compiled a mass of data from the medical men and others, showing the effects of opium upon the human system. Every possible bit of useful information bearing upon the drug and its deadly effects was given to the public and the government. British missionaries sought to influence their home government and get them to stop the Indian imports. But the British government was also deriving large revenues from the traffic and was quite unwilling to lose this income. It was finally obliged by public opinion to send an opium commission to India to study the traffic and the influence of the drug upon its users. This commission brought back a report which described the effects of the drug as similar to "an after-dinner cigar or an afternoon cup of tea." In face of such willful blindness the task seemed more hopeless than ever.

In 1904 America began to grapple with the problem as the use of the drug in the Philippines had become widespread, especially among the

Chinese living there. A commission was sent from the United States to study the problem. The report of this commission was largely based upon the observations of Bishop Brent, Dr. H. C. Stunts and Dr. Hamilton Mabie Wright. It went far to change public opinion of the world as regards the opium traffic both in China and the Philippines. The China Anti-Opium Society had translations of this report made and placed in the hands of government officials in Peking. The result was shown in the famous edict for the entire suppression of the traffic in China, issued in 1906.

Foreign countries laughed at the edict and those directly interested in the traffic showed no intention of co-operating with China or curbing their businesses. A strong appeal to the President of the United States from representative missionary associations and from commercial institutions in the homeland to the effect that the American government should undertake to assist China in securing the gradual abolition of the traffic which the edict proposed, was effective. The Department of State addressed a circular letter to the Powers interested suggesting the organization of an international commission to investigate thoroughly the entire opium traffic and its effect upon addicts. Thus was formed the International Opium Commission which met in Shanghai in February, 1909. Before adjourning, this Commission unanimously adopted nine fundamental conclusions,

condemning the opium evil on both economic and moral grounds.

England finally came to an agreement whereby, if the Chinese government would, on its part, gradually reduce the production and use of opium, Great Britain would decrease the annual import of the drug by one-tenth. As rapidly as it was found that a province was clear of the poppy England was to cease importing opium into that province. China also asked that in case she could shorten the period of years to less than ten, England also agree to cease the importation of opium accordingly. England agreed and, to the surprise of all, China began, not only to issue edicts, but to enforce them.

Opium smoking officials were ordered to break off the use of the drug within a short period or lose their offices. Soldiers were sent through the country and poppy fields were pulled up by the roots. The farmers were ordered to replant the fields in grain. Where they persisted in replanting poppy they were severely punished, in a few cases losing their heads. Rapidly came in the word that this province and that province was free of the poppy. The British representatives were sent to examine the provinces reported and found them cleared. Quickly a large portion of the country was free and the importation of opium became illegal. By 1913 England was forced thus to cease importing the drug into China. The opium princes suddenly found their Hong-

kong and Shanghai warehouses full of opium and no sale for it.

Hongkong is entirely under British jurisdiction. The British government also has control of their concession in Shanghai. Therefore the local government in these places is not responsible to the Chinese government and did not follow the example in suppressing the use of the drug. By the side of the foreign concessions in Shanghai, is the old Chinese city. That portion under foreign management refused to close its opium dens, and the Shanghai Municipality received a considerable revenue from these. The opium users in the Chinese city had but to move over the boundary line between the two cities to obtain all the opium they desired. Smuggling was easy and flourished. Chinese coming down from the interior to trade, could easily wrap a considerable amount of opium up with other goods, or slip a fair sized ball of the drug into their handbags. The Chinese government stationed police at the various railroad stations in the interior and all baggage was carefully examined. Opium, when found, was confiscated and burned. Smugglers tried various devices but soon found it a losing business. The opium princes had not expected such stringent measures and it began to dawn upon them that they were not going to get rid of their supplies of opium so easily as they had expected, if at all.

They began other measures. A Chinese shop, in an interior city found selling opium,

was at once closed by police and the shopkeeper was punished. The opium magnates sent their agents to such men and arranged to take over the shop under a foreign company sign. They did this in the city of Hangchow and instigated the Chinese again to sell opium. The police promptly arrested and punished the offender, closing his shop. The foreign managers sought audience with the local officials, claiming that these were interfering with foreign trade and foreign shops. They claimed that such action could only be taken through the British Consulate. They demanded the release of the persons arrested and the right to reopen the shop. The local officials replied that if the British Consul had any complaint to make about the matter, it was the privilege of that Consul to make it. Until he did they would continue to manage the affairs of the city as they had been doing. The foreign managers stormed and tried every possible way to win their case but were told to present it in due form to the Consul who would bring it before the Chinese officials. The Chinese knew the treaty rights and for once the foreigner was beaten.

Chinese papers began to gather evidence wherever they found the opium syndicate breaking treaty rights, and such evidence was published in the papers. One such paper, published in English by a Chinese editor, had among its correspondents a few missionaries who continued to follow up the work which the missionary

body so long had fostered. Some of the articles were not pleasing to those who were seeking to evade law. The dealers squirmed under the fire they brought upon themselves and sought to have an injunction placed upon this paper, forbidding the publishing of such articles. An American lawyer, practicing in the Shanghai courts, defended the editor. Very pointed questions were asked of the opium promotors when they appeared upon the witness stand and the blackness of the traffic was soon exposed. British papers followed their usual custom and printed the stenographic reports of the law case. What the opium promoters had sought to suppress in one paper now appeared in all the English papers. The case was closed and the editor acquitted when the American lawyer for the defense had preached one of the greatest anti-opium sermons ever delivered in China.

Following the meeting of the Commission in Shanghai a still greater International Opium Commission met at The Hague in 1911. Twelve governments were represented. It was at this meeting that one of the commissioners from China voiced the sentiment of a large majority of the influential men of his country in a speech made at a reception given at the Hotel Cecil. The speech was an appeal to the English people and closed with the following words: "Therefore, for the sake of your national righteousness, for the sake of our fame, for the sake of humanity at large, and the Chinese people in par-

ticular, and for the sake of our Lord Jesus Christ in whose sight we are all God's children, and who has taught us to love one another, we invoke your continued co-operation in this opium question until the last shipment of Indian opium has been landed in China, until the last opium pipe has been burned, and until the last acre of poppy shall have been uprooted and the opium evil has disappeared, not only from China, but throughout all the world."

In 1915 and 1916 when Yuan Shi-kai was seeking to establish the monarchical form of government once more in China and make himself its new emperor, a large portion of the country rose up in opposition. Armies were raised against him. He found himself with a war upon his hands and much of the regular government revenues cut off. Several times the opium princes had tried to bribe the government to relax its opposition and allow them to dispose of their supplies. They still had huge quantities of it stored in their warehouses. In all the world there was no such market as China had been and they did not care to lose the millions invested in it. Yuan, short of funds, yielded and granted the distribution in three coast provinces until such time as the present stock was exhausted. Yuan sent men to Hongkong to oversee the distribution and to collect the tax. His monarchical reign lasted but a short two months. The ceremony of inaugurating it never took place. He had to acknowledge publicly

his error, but the pressure of the opposition and his own keen disappointment brought on his death. The desire for a Republic now became more firmly established in the hearts of the people. His plans for the reintroduction of opium were overthrown and his agents either lost their lives or fled the country.

What to do with these huge supplies of opium continued to be a problem. So long as the drug was stored in Shanghai smuggling to some extent was bound to continue. The opium merchants had no other market. Time and time again the Chinese Customs seized quantities of the smuggled goods. It was invariably burned. The government finally decided that the easiest method of ridding the country of the menace was to purchase the entire amount, now valued at twenty-five millions of dollars, and burn it. Officials were sent to take over the supplies and carefully guard it for the burning. Foreign consuls and others were invited to see the work done. Special ovens were constructed and days were expended in getting rid of the drug. In spite of all this care later statements appeared in the Shanghai papers to the effect that very little of the real opium was destroyed. Substitute balls were used and the real article spirited away by conscienceless Chinese officials to be later smuggled through the country.

At any rate the traffic has not been stopped. Good evidence has been obtained that the Japanese have brought up large quantities to For-

mosa and other Japanese territory. They now have control of the port of Tsing-tao, formerly controlled by the Germans, and have brought in quantities both of opium and morphine. This illicit traffic has been fostered by military officials who have learned to use the drug. Their soldiers and messengers escape the police without being searched. Japanese traveling merchants and those opening shops in Chinese cities have also aided in keeping supplies for the addicts. Only international pressure can stop this evil. So long as the Japanese control railroad lines and send steamers up the rivers, the Chinese are helpless. The entire Customs force at Tsing-tao are Japanese. We cannot believe that the other nations of the world will stand by and see China once more enslaved by a drug which so short a time ago she heroically abolished from the land.

The story of this wonderful battle against the opium curse has shown the moral fibre in the Chinese people. The original suppression hit a great number of the officials. It cut off a tremendous slice of the nation's revenues. It struck the poor farmer who grew the poppy. During these last years, when the country has been dominated by the military, a group of men who have shown themselves lacking in patriotism, who have weakened the country and ravaged the people for selfish ends, who for like selfish ends have forced ruinous loans upon the government in order that they might grow rich,

the common people have been completely discouraged and helpless in promoting reform measures. Yet it is very noticeable that opium had no longer any attraction for them and very few of those not in official or military life have returned to the use of the drug.

V

THE MISSIONARY AND THE REVOLUTION

There is no doubt that Christian propaganda in China had much to do with bringing about the Revolution of 1911. Christianity is democratic in its teaching and spirit. As the missionary preached of Christ, he preached of the equality of men. "All ye are brethren," said Christ. In building up the mission schools the teacher made no distinction between the children of the rich, of the educated and of the poor. The doctor in his hospital sought to treat all patients alike. He felt he was there to heal the sick whether the patient be prince or pauper. If any distinction was made it was favorable to the lower classes rather than the higher. The former class early sought the medicial ministry which the missionary came to give. Dr. Macklin, so loved by people far and wide in the lower Yangtse Valley, gained that love through taking in thousands of outcasts and refugees and healing their diseases free of charge.

The influences of the Kingdom of God reach far beyond the doors of the church, even beyond the personal touch of the missionary. Patients told the story of their healing to their friends.

School children brought the Christian influences into the home of their parents. Portions of the Scriptures have gone far beyond the trails of the missionaries. So when the Revolution broke out it was found that this spirit of democracy manifested itself in far corners of the country. There was not lacking evidence that many of the young leaders in the new army knew of God and how to reach Him. People flocked to the Christian chapels rather than to their temples for help. The Christian doctors were asked to organize Red Cross work and money was not lacking them for support.

In other ways the influence of Christianity was equally marked. In the wars of the past, armies lived upon the land through which they passed. They gave little thought to paying for the food they ate. They took what they liked from the homes. The inhabitants were thankful if their houses were left standing and they themselves were spared. Conquerors weakened their enemies by slaughtering the inhabitants of their country. It was a matter of course to burn a place after it had been looted. If they spared a man it was to make him a slave. If they saved a woman it was for immoral purposes. This has been true all over the world and not less so in the Orient.

The last great rebellion in China took place only seventy years ago. It was a rebellion against the corrupt Manchu Dynasty. A Chinese

in the South who had come slightly in touch with missionaries believed himself called of God to rid the land of the Manchus and of idolatry. He dreamed dreams and saw visions. The oppressed and restless in increasing numbers flocked to his standard. At first worship to God was daily conducted in his camps. In his progress northward towards the Yangtse River he met with little opposition, and when real battles raged his troops were invariably victorious. Success inflated his judgment of himself and he took the title of Brother of Christ and later Brother of God. When his armies reached and took Nanking he set himself up as the emperor of a new dynasty with that city as his capital. From then on his army became a lawless body, robbing, burning and murdering at will. The country, for many miles around Nanking, on both sides of the Yangtse, was devastated and left desolate. There was no thought of protecting innocent people. The horrors of those days have been passed on from father to son down to the people of the present. Ignorant mothers have frightened their children to stillness by telling them that some of those evil leaders would get them if they did not stop their noise and go to sleep.

Not only in story but in ruins has the work of the "long-haired rebels" been perpetuated. The regions of eastern Anhwui, of which the city of Chuchow is center, is one of the most thinly populated districts in all eastern China. The

former inhabitants were driven out or killed. After the rebellion had been put down, those still living came back to reconstruct their homes from the ruins. Today the population is not more than fifty per cent of what it was before the region was devastated. Of these not more than twenty per cent are descendants from the former inhabitants. The land has been slowly repopulated by poor people who drifted in because they heard that there was much land there with but few people to work it.

In the Revolution in 1911 and the Rebellion of 1913, Nanking was again one of the storm centers. The city had to withstand a siege each time and each time the armies of conqueror and conquered flowed over the country north of the river, past the city of Chuchow which is only thirty miles from the riverside. With numerless piles of ruined villages and farm homes still to be seen all through this country and with every person more or less familiar with the stories of the ravages of the Taiping Rebellion, one has no trouble in imagining how the approach of this new war struck terror to the hearts, especially of the women and children.

At Hankow, where much of the hardest fighting occurred, the Imperial troops at first felt themselves free to loot and ravage as had been done in all previous wars. It was just such acts which precipitated the first battle there. The Revolutionary troops were enraged at the brutality and went into battle to stop it. They

made it known in proclamation and in deed that they were fighting to protect the innocent and to build up a free nation. The Imperial troops were much better organized and had the best of most of the fighting. It was they who set fire to and burned up the large part of the native city at Hankow. Such outrages did more to turn the country against the Manchus than even the indignities suffered through the years.

Both sides issued proclamations commanding that protection be given all foreigners. Probably for the first time in their history, the warring elements valued the influence of foreign governments and sought their approval. In addition to this the Revolutionists gave out word that punishment would be dealt out to those who dealt unfairly with merchants and others from whom they purchased supplies. Those who gave way to slaughter of the innocent, robbery, burning and ravaging would be heavily punished.

Proclamations, however, could do little to quiet the fears of the common people. When their homes were in the path of armies, they might at any time find a battle raging about their doors. They knew war by the stories of the past. When the waves of warring armies began actually to sweep toward their villages and cities, their terror was pitiful indeed. Country people rushed into the cities, bringing their salable goods, and seeking to turn them into cash. Families moved into the city to gain the protection of the ancient walls. City

people poured into the country districts, thinking they might thus escape the path of marching armies. Grain, animals and fowl were sold for a third of their value. In cities which contained resident missionaries, who believed it their duty to remain if possible, the sight of these foreigners going about their usual tasks calmed, to some extent, the fears of the people. Nothing frightened them more than to hear that the missionaries were leaving the place.

We do not know who were the initiators of the Chinese Red Cross Society. Mission hospitals, however, did not wait for those at a distance to start up a national organization. Without having time or opportunity to consult with others, these hospitals hoisted the Red Cross flag and began training men for relief corps. Mission schools had to be closed for lack of pupils; no aggressive work could be done in the churches. So other missionaries threw in their lot with the doctors in organizing for this emergency. Old style Chinese doctors were absolutely helpless before such a task. Only western trained men knew how to care for the wounded. The number of Chinese who had sufficient training for this kind of work was comparatively small, so the missionary doctors found their services much in demand.

When the plan and purpose of the Red Cross movement were explained to the influential Chinese whose homes were in the path of danger, they immediately grasped the opportunity. They

saw a possibility of saving their homes as well as the lives of wounded soldiers. They knew that in other countries armies usually respected the Red Cross flag. They heard that the leading Chinese generals had instructed their soldiers to do likewise. They reasoned that where the Red Cross flag flew the place ought to be fairly safe, so they readily gave funds for the work. They willingly filled such offices and did such duty as lay in their power. Their sons could help in first aid and their daughters could sew and make bandages. Requests began to come in for the privilege of storing boxes of valuable things in the attics either of the foreign hospital or houses. Almost without the knowledge of the foreigners the deserted school rooms filled up with women and children from country Christian homes. Relatives came in with them. Local women began to feel that the foreign compounds would be good places to which to flee should special danger arise.

The Yangtse and Han Rivers separate the three cities of Wuchang, Hankow and Hanyang. Here are located a half dozen mission hospitals, and many schools and churches. These hospitals opened their doors for caring for the wounded. Relief corps worked behind both sides and gathered in all the wounded they could handle. When the hospital buildings overflowed, churches and schools were pressed into service. The foreign and Chinese Christian women led the work of making bandages and dressings. There were

days when a thousand wounded and sick were being cared for at one time by these inadequate emergency forces.

Chang Hsun, an Imperial leader and a warm supporter of the Manchus, suddenly moved his forces across the river from Pukow to Nanking and took the city out of the hands of the wavering Tartar general and viceroy, refusing to surrender the place without a struggle. Revolutionary troops who had been recruited from Kiangsu Province all the way down the coast to Canton, gathered in force along the Shanghai-Nanking Railroad, determined to drive all Imperial forces out of this part of the Yangtse Valley. Back of them were mission hospitals in Chinkiang, Soochow, and Shanghai. Relief corps followed them, gathering up and taking the wounded back to these hospitals by special trains.

Nanking had but two available hospitals and Chang Hsun's wounded, together with wounded citizens, quickly filled these. His attempt to hold the city was a foolish one, for the Revolutionists numbered many times his forces and were well equipped with guns and ammunition. Here again the missionary stepped into the emergency and determined to stop the useless slaughter if possible. Dr. Macklin, into whose hospital were pouring most of the wounded soldiers, had entré to Chang Hsun's headquarters, so took it upon himself to urge surrender of the city. At first the commander

refused. There was his own honor, that of the Manchu government and the lives of resident Manchus to be considered. But Dr. Macklin with Messrs. Brown, Garrett, and others, offered to act as middlemen between the forces.

The missionaries were carrying other heavy burdens besides caring for wounded soldiers. Their schools and churches were full of refugees, numbers of whom were being protected from Chang Hsun himself. Even two or three years before the Revoution numbers of young men had begun to rid themselves of the hateful queues, a long time badge of servitude to the Manchus. Chang Hsun had risen from the position of a cart driver to a general in the army wholly through favor of the former Empress Dowager, and he was most loyal to the Manchus. The cutting off of queues by the younger generation Chang Hsun took as a direct affront to the government. A number of such young men in Nanking had been seized and beheaded; nothing but the walls of mission compounds protected many others. So the missionaries had double reason for wishing the Imperial troops to evacuate the city.

Finally the general made suggestions as to what terms must be granted if he were to leave the place. Immediately the missionaries who were acting as middlemen found a way to visit the camp of the Revolutionists and begin negotiations. The safety of the common people lay in the success of these men. It took more

than one such journey to complete the parley. Finally the Revolutionists guaranteed safety to all Manchus who might have to remain in the city and also rearranged their troops so Chang Hsun could escape with such troops as wished to follow him. One regiment was left behind and these, again under the leadership (and protection) of the missionaries, turned over the city to the Revolutionists. Although the lives and property of the Manchu residents had been guaranteed, so little faith had they in any soldiers that many of the women threw themselves into moats and wells rather than to trust themselves to the hands of the Chinese, while the men dynamited a portion of their residential district.

Dr. Lucy Gaynor, for years in charge of the Quaker Hospital for women, took it upon herself to investigate conditions of the Manchu women left in the city. A large number of them had been reduced to beggary. The Christian churches following her suggestions, opened up kitchens, found work for some and did everything within their power to help these unfortunates. Typhus fever broke out among them and Dr. Gaynor arranged isolation rooms and went daily to minister to them. The disease took hold upon her and she gave up her life, but her death was not in vain. Neither was the work of the other missionaries. It gained for Christianity the gratitude of Chinese and Manchus and drew many into the Church.

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Chang Hsun, with some six thousand of his troops, fled across the river. The Tientsin-Pukow Railroad had had many interruptions during the seige of Nanking. Preparing for just such an emergency, they had sent most of their rolling stock up the line, so as to prevent its being commandeered by either party. Chang Hsun pushed his men forward to Chuchow where he found enough cars to entrain half of his troops. Hoping to persuade the foreign engineers to send up more cars, he held his men for a day at the Chuchow station.

Chuchow had already had its gates shut and barred for two days. The Imperial troops did not try to enter it as their objective was to put a greater distance between themselves and any Revolutionists who might pursue. They contented themselves with taking such food as could be found in homes and stores outside the city walls, and then gathered about the railroad station to await the coming of the expected trains. Thus the men were limited to the section around the south and east gates.

While they were thus gathering, a small body of newly recruited Revolutionists from the country west of the city, approached from that side. The city elders had known of the gathering of this force, but had sent urgent word for them to remain out of the district, at least until Chang Hsun's men had passed by. They came on, however, to find the gates barred against them also. As there was no defensive body in

the city, they found it an easy task to scale the walls and open the West Gate and enter the city. The Imperialists could have done the same had they so desired, but they were soldiers of the old type, perfectly willing to loot and ravage. With a revolutionary force in the city they would have had sufficient excuse for so doing and it was indeed fortunate that they did not attempt to enter the walls.

The commander of the Revolutionary troops had hardly expected to come so suddenly into such close quarters with Imperial troops. His men had almost no modern equipment and were but raw recruits. Since he was in the city, he trusted, as the citizens did, that Chang Hsun would give orders for his trains to start north. As the afternoon of that day wore on and there was no sign of starting trains, and more Imperial troops kept arriving, all the people within the city, soldiers and citizens alike, began to fear that Chang Hsun had changed his mind and would demand entrance.

In desperation the Revolutionary leader and city heads sent for the two missionaries who were in the city. Would the foreigners be willing to go over the wall and urge Chang Hsun to start his troop trains northward? The people in the city, especially the women, were in an extreme stage of fear. With every rumor that had gone afloat that day, numbers of them had rushed each time to the hospital for safety. The citizens' request was granted and the mis-

sionaries went over the wall. Chang Hsun was met, information as to extra cars was given him, and, as dusk settled over the city, the trains started for the north. That act broke down all barriers which had existed between the Chinese and foreigners. The foreigners have ever since been recognized as citizens of the place and called into co-operation in all new movements originating in the municipality since that date. Similar incidents took place in many cities in China, placing missionaries in entirely new relations with the Chinese.

One of the oldest evangelists in the Yangtse Valley, an early convert under Dr. Macklin, had been called to Ichang previous to the outbreak of the Revolution, for special meetings. He was caught in the net of the war at Hankow and remained through much of the fighting there. He saw the beginning of the Red Cross work, the relief corps that went out behind the fighting men and brought in the wounded, also gathering in non-combatants and protecting them. Returning home by way of Nanking, the evangelist found a city filled with gratitude because of the work missionaries had done in saving lives and homes. He returned to his home in Chuchow and was himself used in pacifying rival Revolutionary leaders and in maintaining peace in the city, after the passing of Chang Hsun. Members of the city council who came in requesting aid in some task which was beyond their powers and influence, stood up and bowed their heads

while this old soldier of the Cross prayed for the leadership and counsel of God. Then they saw him go forth in company with the missionaries and perform deeds which they had been unable to do and which the missionaries would probably have been unable to perform without his ready wit and wise tongue. No wonder these city leaders afterwards said, "God and you saved the city."

In their relationships to the Red Cross there was a great difference between Christian and non-Christian. Rich and educated men, men who ordinarily had much influence, thought of the organization only as a means for saving their homes and property. Towns and villages wanted to organize branches so they might float the flag over their districts. Members prized Red Cross badges, not as a sign of service, but as a protective charm. In their minds the saving of others was secondary.

On the other hand, numbers of the Christians grasped the spirit of unselfish service. The wife of a country preacher heard of a young man who, on his way home, had been waylaid by robbers, bands of whom had sprung up in great numbers in this disordered time. Passing soldiers, finding him half dead were about to put him out of his misery when this Christian woman intervened. She found some carriers, made a rude stretcher, and brought him twenty miles to the nearest hospital. Her faith was rewarded by his ultimate recovery to full health.

Retreating Imperial soldiers, discouraged and scattered, often sold their arms and ammunition and, throwing off their uniforms, escaped back to their own homes. These modern weapons frequently fell into the hands of unscrupulous men who seized this time of disorder to become robbers. Wounded country farmers, whose homes had been attacked by such men, were picked up by the country pastors or Christians and brought to the hospitals. Chinese Christians through unsettled portions of the country were most faithful to their posts and won the hearts of the people by this work of saving the wounded and distressed. No longer were they held in derision by others of their race, but were welcomed as messengers of love and service. Patients thus brought to the hospital made willing listeners to the Gospel, and those able to read spent much time in studying the Scriptures put into their hands.

Some of the Revolutionary soldiers had been educated in mission schools. During days of fierce fighting they learned to pray very sincerely for victory. This faith in God took hold upon their comrades who, when sent to the hospital for healing, listened eagerly to the preaching in chapel or ward. It often took courage to confess faith in Christ, but it was not an infrequent thing to hear these soldiers make such public confession.

The troops frequently were quartered in schools and temples. But it was found that

much space was taken up in the temples by the presence of idols. So, at Nanking, a special day was set for pulling down the idols from their thrones. Hundreds of these brick and dirt figures were scattered about the adjoining fields, giving them the appearance of a battle field strewn with dismembered bodies. For those Chinese who had substituted faith in the one God for faith in idols it was a time of rejoicing; for those who had no other belief than in figures of wood and stone, it was a day of trembling. Missionaries viewed the proceedings with troubled hearts, for men and women, they knew, must believe in something. Would these untaught, despairing masses be reached? Would something worse than idols be their religion? During the succeeding years, some temples have been refilled with new idols; priests, however, are fewer in number.

In our section people have idol processions and hold special days for idol worship, but superstition still has a strong hold upon the masses. We find that the name of God has been added to the gods of whom they speak. Dimly farmers begin to believe that God has something to do with their crops. Few of them read. There is no incentive to attend meetings where they might gather fresh information or knowledge. If ever the masses are led to Christ, we must go to them carrying the Word to their very homes.

The days immediately following such times of excitement, uncertainty and fear brought both

gladness and sadness to Christian workers. Idols had proved their uselessness and more people flocked to the churches. The missionary and Christian stood in a new place among them. Many expressions of gratitude were brought or sent to them; some thirty missionaries, for example, who were active in Red Cross work about Nanking were decorated by the Revolutionary general who took that city. Missionaries in other cities where trouble came, were given similar recognition. Stone tablets were placed in hospitals, lacquered boards hung in chapels, and beautiful scrolls on the walls of the missionary's own home. Those giving such recognition wished it understood that they were not only thanking the missionaries themselves but desired that their own children might not forget the salvation which had come to their homes, but might keep in grateful memory these guests from over the seas who had so freely risked their lives for the saving of the people.

VI

THE DAYS FOLLOWING THE REVOLUTION

The days following the Revolution were like an ever changing kaleidoscope. New and Young China were in the ascendency and were ready to set the pace for all others. The reforms and changes they planned, tried, and discarded reminded one of the words at the end of an auctioneer's advertisement: "Too numerous to mention." Any description of these changes must be colored by the conditions in the locality in which the observer was stationed. Eastern and southern China were probably more affected than other parts. Interior places move more slowly. The north, in fact, was still under the spell of the old regime.

Daily an indefinite variety of new or resurrected clothing was seen on the streets. The patterns were borrowed anywhere from the distant sages to the most extreme followers of foreign styles. This new era was frequently spoken of as the revival of the days of Han, the dynasty which ruled China in the days of Christ. The Chinese look back to that time as the golden age of the Orient. Young men began to appear on the streets in flowing garments and peculiar

hats. The only thing they lacked was beards. Foreign style clothing has been worn by young men in Shanghai and other coast cities for some years. Now "hand-me-downs" began to appear even in the interior. Men attended functions in clothing which, as far as fitting qualities were concerned, might have graced an American tramp. Collars with ready-tied neckties were put around the neck without a foreign shirt for attachment. Then the collars would appear to have a desire to see the country from all angles and would begin a trip around the neck, the necktie going along. Wiser Chinese went to foreign tailors and were properly fitted, and thus escaped making themselves ridiculous. Others, still wiser, continued to wear the conventional Chinese garments. The Chinese skull cap for a time disappeared, and foreign caps were much in evidence. Pith and cork hats were donned during the summer. Then the Chinese regained their sanity and former styles came back and have since held their ground.

Many of the men however were determined to get rid of their queues. These were a badge of submission forced upon the Chinese by the Manchus when they conquered the country in 1644. We have noted in a previous chapter that, even before the Revolution, some of the more adventurous spirits among the young men had cut off their queues. After the Revolution the students and new soldiers led the way, not only in cutting off their own queues, but those of any

common persons who came within reach of their bayonets or the scissors which many of them carried for the purpose. The gentry and official class had to follow suit. Even Yuan Shi-kai, although in the conservative stronghold of the north, had to yield to this popular demand. Most of the northern people held on to their queues long after they disappeared from the South, and today a majority of the common people still braid their hair and let it hang down their backs. People in the back country districts in the South found that if they wished to preserve their queues they must remain away from cities and towns in which soldiers were quartered. Those who had the temerity to journey as far into the strongholds of Young China as Nanking were sure to lose their queues before even getting across the Yangtse River. Some tried curling them under their caps and allowing the hair to grow over the entire head. But the new soldiers on the banks of the river found queue-cutting a most inspiring sport, and very little long hair escaped them.

The soldiers adopted hair-cutting as a part of their work in the new China. We were at an up-country railroad station one day when a train-load of soldiers pulled in. Several country boys were standing about the platform watching the sights. Most of them still possessed their queues. One young officer, not yet out of his teens but puffed up with the importance of his office, stepped down from the train platform and

with a companion made a rush for the country boys. The boys made a dash for the open country. Then the young officer pulled out a large revolver and commanded the boys to return. They saw some shears in the hands of the accompanying soldiers, and fearing the shears as much as they did the revolver, were slow to obey the command. It looked rather serious for the country boys until, with an influential companion, we had the boldness to walk up to the soldiers and tell them to attend to their own business and not interfere in local affairs. The country boys were happy to escape from the shears and doubtless were more careful afterwards how they loitered around the station. The young officer was not happy, for he had lost what all Chinese—and people of most other nations —love most dearly, namely face, or pride.

There was one division of the Chinese who still held on to their queues. This was the division under the command of Chang Hsun whom we described in his attempt to hold Nanking for the Manchus. He had not only retained the men who had fled with him but had industriously recruited many other long-haired young men. His force was sufficiently large and the country still so much in disorder that the government did not attempt to consider him an outlaw. He had grudgingly given his allegiance to the new order of things, but later events proved that this was merely to gain time and hold his own power. The very fact that he only recruited men who

still wore queues showed his allegiance to the old government.

He gathered his increasing army about him in north Kiangsu and settled himself like an Oriental prince in regal splendor. The government had to furnish money to pay his soldiers. Since they had no means of counting the number of men he had, they had to take his word for it, and in consequence, paid him wages for whole regiments he did not have. Since he was dependent upon the government for his arms and ammunition they could control him there somewhat. Likewise they could demand his co-operation in any military activities needed. Since a large proportion of the troops he recruited were from a lawless part of the country where robbery was a frequent cure for short crops, there was more safety for the country when these soldiers were under military control, than when they were turned loose upon the countryside.

These were the troops who, in the Rebellion of 1913, retook Nanking and for three days were allowed to loot at pleasure. Unhappily, in their mistreatment of the Nanking people, they were so careless as to kill three Japanese who had taken up residence and were doing business in the city. With this act as an excuse, the Japanese government brought pressure to bear and compelled the Chinese government to remove Chang Hsun and his forces to northern Kiangsu where they had been living for the intervening two years. It was then we were able to measure

somewhat the amount of goods they had stolen from the homes and stores of Nanking, for we saw whole train-loads of all kinds of goods which they openly took along with them.

Although Chang Hsun was not present in the city in person during the looting, and entered no house as a thief and robber, he did not leave empty handed. In 1910 China had copied other nations and held a fine Exposition in Nanking. Very attractive buildings had been erected. Many modern inventions, along with many of China's ancient relics and more modern costly porcelains and silks, had been on exhibit. The whole exhibit had been lighted with electricity, a special plant being imported for the purpose. When Chang Hsun returned to his old place in Hsuchow-fu, he had this entire electric light plant taken back with him. It was set up in Hsuchow-fu and gave light, not only for the palatial buildings he now erected, but was sufficient for other places used by his officers. He had it running for a while, then, one night the wires became accidently crossed, short circuiting the current, and he saw his beautiful palace go up in flames. He himself escaped. This incident is somewhat aside from the subject of this chapter but was one of the interesting happenings of the early days of the Republic.

For some reason, although the country was at peace and the new government was accepted by citizens and military, every division leader thought it necessary to recruit men. It certainly

was not done at the request of the government. Probably since northern military leaders, who had favored the Manchus, still held their commands and were recruiting men, the southern leaders felt it necessary to do the same. It was exactly what had been taking place among the nations in Europe for a much longer period.

Following Chang Hsun's flight in 1911, a company of young soldiers who had been recruited from students, were placed in our city and remained with us for six months. Their captain at that time was but twenty years of age, but he showed wisdom in advance of many of his own age. It was through his strong work that our city suffered no ill during the coming and going of so many soldiers on the railroad line. Later he was given instructions to recruit men. Eighty per cent of his men gained commissions and he was made a colonel. In all the cities and large towns in this part of China the same thing was being enacted. Drilling of the new troops went on throughout the day. Buglers disturbed our morning slumbers and sent us to bed at night. New buglers had to be trained. Their practicing was nerve racking to foreigners who had no choice but to listen to it sixteen hours a day.

These soldiers had no work but their drill. Certain times each day they could leave their camp and wander about at will. Some of them made nuisances of themselves, and some officers were lax. Others in command were strict and

their men better behaved. Petty thieving was common in some regiments, which likewise enjoyed disturbing people who were going about their ordinary business. This, however, would not continue long before some offender would be caught by his superiors and be made to suffer for the sins of many of his fellow soldiers. The usual punishment was to bamboo the bare legs. Discharged in disgrace and left in a pitiful condition, the suffering would be brought to our hospital for treatment, his care paid for by sympathetic comrades.

Groups of the soldiers could be seen at nearly every service in our churches. Sometimes they became annoying, as they knew nothing about the proprieties of the place. Noisily they stamped their way into the church, sat for a while and then noisily left. Since the earlier officers welcomed the missionaries to their camps and gladly gave them opportunities to speak to the soldiers, it needed but a word to gain the cooperation of these officers in teaching their men to show decorum when attending services. In such cases special classes were formed for those who became fairly regular in attendance. Numbers of the soldiers actually became Christians and, although they were later scattered far and wide, reports continually reached us which showed many of them were sincere in their profession of faith.

One serious difficulty loomed large in the days of reconstruction. Robbery became wide-

Shi Kwei Biao,
A Great Chinese Evangelist

spread. Disbanding or deserting soldiers often got away with their rifles and ammunition and turned robbers. Much of the Chinese army is made up of restless irresponsible spirits who, when not under authority, readily turn to spoiling unprotected farms and villages. Through eastern Anhwui there has for years existed a secret organization, which, while professing to have no other intention than that of mutual helpfulness, in reality control the robbery and thieving. Its leaders do not themselves go out with these maraudering bands, but they seek to protect and aid those who do the actual robbing when they fall into trouble with the government.

These men became quite bold during the days when there was laxness of law and order, and began to terrorize larger towns. Later it was found that policemen, soldiers and railroad employees were numbered among their ranks. In Chuchow they began entering shops on the pretense of buying goods. They would inquire the price of their purchase, pay a small sum and tell the shopkeeper to charge the rest. Of course, such methods were a flagrant form of daylight robbery. The local magistrate, in desperation, finally arrested one of the worst offenders. At once the whole organization made it known that the magistrate would suffer for the act. One night the city gate was opened by a policeman in league with the robbers and a large force of them entered, looted the yamen and opened the prisons. The magistrate escaped to the soldiers'

barracks. There were but a handful of them to face such a robber band, but they had been through the war and boldly attacked the robbers. These lost their nerve and fled, losing a number of their men by the way. They seized an engine and some cars and made off into the country, burning a market town by the way. The magistrate, as soon as cut wires were mended, telegraphed for more soldiers, and when these came he swept the city and country clean of every man who was known to have been in any way connected with the secret organization. For the first time in many years country people breathed easy and went to sleep in peace.

Educational changes began before the Revolution. In 1905 the Throne sent forth an edict which brought to an end the old educational system and inaugurated modern methods. Mission schools had to a great extent been the forerunners of this change. Especially was this true in regard to girls. As we have seen, the call for modern education sent thousands of young men hurrying to Japan to obtain a training for the new kind of schools. A few young women from rich or official homes were also sent. Some were able to go even to America and Europe. The government gave many grants to aid these in obtaining the necessary normal training. These new schools had just begun when the Revolution burst upon the country and closed all schools in the regions affected.

Mission schools quickly regained their

students, for taxes must be gathered before government teachers could be paid. For several years it was difficult to fill the public treasury so the government schools waited, and the mission schools found themselves swamped with pupils. The Chinese had learned to trust the missionaries and no longer opposed Christian teaching for their children. The publishing houses had an equally heavy task on their hands, for the goverment textbooks had all to be changed to conform with the new ideas formulated by the founding of a republic.

The government school teachers made heroic and patriotic efforts to reopen the schools and meet the new demands. Night schools sprang up. Free schools for poor children were opened. Educational associations were formed. Missionaries were invited as guests of honor to their meetings and their counsel was eagerly sought. They were asked to give aid in teaching normal classes for the teachers. The older teachers were ignorant of all such subjects as arithmetic, geography, music and physiology, and younger teachers had had little experience in managing schools. Often there arose conflict between the two elements. Now the old style teacher is rapidly disappearing. Even his methods of teaching selections from the classics are antiquated and the new men have shown little patience with them. Since the government has been handicapped with rebellions and other quarrels, it has been constantly short of funds.

School funds were often used for other purposes, especially to pay the soldiers. Hence there has been a slow return in places to the old style school and private schools, and the teaching of the old classics in the old way is found in most cities. The government, however, has shown no intention of returning to this old style of education.

The mission doctors had been much encouraged by the way in which their Red Cross work had been supported. They had seized the opportunity to give suggestions for cleaner streets and homes. Greater efforts were made to make the hospital and foreign compounds models of sanitation. When now they offered to give occasional lectures along these lines whole schools would march to the lecture hall, which usually was the church building, to listen. The people began to talk about hygiene. Tuberculosis has always made great inroads on Chinese health. The old teacher considered it dignified to walk with stooped shoulders for it showed him to be a scholar. But it also made him a consumptive. Lectures on this subject met with quick response. Physical training began to be demanded by the schools. Boys and girls were, after long ages, given opportunity still to be boys and girls although they were on the road to education. Games, gymnastic apparatus and physical drill became a regular part of their education.

"The poor ye shall always have with you"

is literally true of old China. Flood, drought and locusts have taken annual toll of crops. Lack of shipping communications stopped all plans to relieve any district affected. If famine was too heavy upon the land the government might remit the taxes for the year. In desperate cases the government might issue an order for opening soup kitchens. The kitchens were not opened in the immediate famine region but in such cities to which the famine sufferers drifted. Famine was the common lot of multitudes living in southern Shantung and northern Kiangsu. Sufferers usually took the route of the Grand Canal down to Chinkiang or came overland through eastern Anhwui to Nanking. Our city of Chuchow is on this latter route. Indeed this region which had been depopulated by the Taiping Rebellion has been largely repopulated by such groups of famine sufferers. There are large tracts of land here government owned or privately controlled, still uncultivated.

Following the Revolution, leaders in the Chuchow Christian Church began pressure upon the new and friendly officials to open up such vacant land for the poor. A wide strip of land circling the entire city and lying between the moat and the city wall has long been a waste. One official did undertake to encourage silk culture and plant some mulberry trees. Within a couple of years refugees had broken these down and pulled up the very roots for fuel. The local Chinese pastor seized upon the idea of

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organizing a small company and putting these refugees to cultivating this waste piece. It was a mark of the confidence now shown towards the church that request for this land was immediately granted, a nominal rental being charged. Later the moat itself was stocked with fish and now yields a handsome return each year.

At the very time Chang Hsun with his troops fled northward from the soldiers of the Revolution a famine was desolating the land through which he passed. The Revolutionary soldiers who followed him up were halted by an armistice and encamped in the famine regions. They were fed by a well organized commisariat but people around them were dying of starvation, and appealed to the soldiers for aid. They offered their children to whomsoever would give them a small amount of money or food in return. By such means both parents and children, though separated, were saved. Some six hundred boys and girls were thus bought by southern soldiers with the expectation of using them as servants. Some of the girls would doubtless be raised to enter lives of immorality. When these soldiers were shifted back to Nanking, the people there objected to having these northern children taken back with the soldiers to the South. They took over the entire body of children and started an orphanage in Nanking. It was one of the first to be handled successfully by the Chinese. An educated woman of fine ex-

ecutive ability was found and placed in charge. This place played a large part in the 1913 Rebellion when it was placed for protection in the hands of the local Red Cross Society managed by the missionaries. This temporary protection by Christian men led the educated woman in charge to Christ and opened the institution to Christian teaching.

Famine and poverty were not decreased by political changes in the land. Former magistrates under the old rule openly bought their office and taxes were farmed out to them as in the days of the publicans under Roman rule in Jerusalem. Men feared the yamen and found no justice there. The one ambition of unscrupulous office holders was to get rich, so they moved about frequently, bleeding the people as they went and exerting no beneficial influence toward local improvement. Following the establishment of the Republic, many patriotic young men who had fought battles for her found themselves in the possession of offices of trust in the land. But so deeply had the practice of bribery been entrenched in the minds of the unprincipled that the same illicit pressure was brought upon these young men, and numbers of them could not withstand the temptation.

A class much in sympathy with the Revolution was the literati. Formerly proud and egotistical, they had been slowly led to see the weakness of the old government. They gave, in consequence, much encouragement to the Rev-

olution and the failure of the new type of magistrate to withstand the old temptations, the fact that many of their own numbers were responsible for these failures, was a crushing blow to their hopes. They began to see that the work of founding a republic was not to be done in a day. They also began to realize that they themselves must change if it were to be accomplished. Students from America had given them glowing descriptions of that progressive country and they had thought that with the wave of a wizard's wand their own country could be transformed into a similar condition of prosperity. There are few countries where King Habit holds sway with such power as in China. To be sure, the people had broken with opium, but it was another thing to break with idleness, parasitism, selfishness and gambling.

They began to realize the need of universal education, the necessity of training a host of teachers and the importance of the extension of their educational system until every child as well as every adult had been taught the privileges and duties pertaining to citizenship. They had their eyes opened to the necessity of educating the women. They found old conservatism most strongly entrenched in the hearts of their wives and mothers. They themselves might throw off their belief in idols but superstition held sway among the older women. But the young girls were as anxious for education as the boys. They, too, ran to extremes and frequently brought

criticism upon themselves. Single lady missionaries began to find themselves in demand. Mission schools for girls were carefully guarded and their graduates soon found favor with the people. The contrast between these schools and government girls' schools was striking, and decidedly to the merit of the mission schools.

Although they did not push themselves into places where they were not wanted, the missionaries sought to be helpful, to give counsel, and to spend themselves for the good of the people.

Money was at times placed in their hands to carry out some improvement, and positions of leadership were often offered them. They were asked to aid in and to oversee many kinds of tasks. These new lines of activity threatened to absorb their entire time to the detriment of their definite task of preaching the Gospel. On the other hand they were almost daily in homes and among associations where men frankly asked questions concerning Christianity, so they soon found themselves preaching in a new and more telling way. They discovered that to do these extra tasks opened the way to hitherto closed hearts and minds. Unexpected auditors came singly and in groups into the church and its services.

VII

THE REPUBLIC'S POLITICAL DEEDS

The social dangers in China have been so strongly influenced by the political conditions that one needs to have a knowledge of the latter to understand the former. For this reason we are taking a little time to outline the political events which have taken place since the overthrow of the Manchu government.

We must remember that the Manchus had discouraged the introduction of western methods of education. They had forbidden public assemblies. The gaining of wealth and position was the one ambition which inspired boys to study and men to struggle. Official position was to them a stepping stone. For ages Chinese life had centered about the family rather than the community. Sons, to perpetuate the family name, were desired. If one wife bore no sons, another wife was taken. So strong became the bonds of family life that a man who was able to gain wealth and influence found poor relatives of several generations looking to him for support. In this way an unbelievably large portion of the Chinese population had become parasitic in relation to society. Even the heads of well-

to-do households had a tendency to turn the responsibilities over to their sons when these were old enough to shoulder it. The father expected his sons to support him as he had supported his own father. Men learned to work when compelled to but were ready to relax as soon as they could shift the burden. All of this tendency to idleness has created a vicious habit among the people. New projects often arouse their enthusiastic support, only to fail when their enthusiasm quickly wanes. Hence most of their recent projects have brought no fruit for lack of faithful, steady support. Troubles in the new government have been not a little due to this vicious habit of allowing energies and enthusiasm to be dissipated in an exceedingly short time.

Yuan Shi-kai, the first President of the Republic gained his political influence before the overthrow of the Manchus. In 1898 he held a position in Peking as chief of the palace guard. The Emperor took him in confidence and sought to overthrow the power of the Empress Dowager. Yuan betrayed the trust and a famous coup d'etat resulted. The Emperor never forgot this, and when he passed away he left instructions with the new Prince Regent who, at the first opportunity, sent Yuan back to private life in disgrace. When the Revolution broke out in 1911 there was no one left in official circles in Peking who was strong enough to handle the situation. The Prince Regent was, therefore, compelled to

recall Yuan to power. Yuan refused to come until the Prince agreed to put absolute power into his hands.

Yuan Shi-kai's oldest son, then but just out of his teens, reached Peking ahead of his father. He freely and openly boasted that, when his father came to the capital, the Manchus would see the end of their reign, the Revolutionists would be compelled to elect his father President of the new Republic and, in due season, his father would restore a monarchical form of government with himself as the new Emperor. Friends stopped the young man's talk as soon as they could get hold of him. Later events have shown that he was evidently giving away the plans which his father purposed to carry out.

Yuan Shi-kai reached Peking in November, 1911. Fighting, so far, had been chiefly around the three Wu-han cities, Wuchang, Hanyang, and Hankow, the most widely known. The three towns are situated at the junction of the Han and Yangtse Rivers, six hundred miles inland from Shanghai, and the Peking-Hankow Railroad connects them with the Capital. The Imperial troops had burned the native city of Hankow, driving the Revolutionary troops across the Yangtse. Had they followed up their successes there, the Revolutionary army would undoubtedly have been scattered. Yuan Shi-kai, however, was now in control of the Peking Government and held back their troops. He declared for peace and asked the Revolutionists to

accept an armistice and appoint delegates to discuss peace terms.

The Revolutionary party did not respond at once. Nearly the entire country had now risen against the Manchu Government. Chang Hsun, the Imperial leader who had tried to hold Nanking, was driven across the river and fled northward, leaving the entire lower Yangtse Valley in the hands of the Revolutionists. Yuan Shikai sent representatives to Hankow to discuss peace terms. The Revolutionists received them and appointed delegates. Little was accomplished for Yuan stood for a limited monarchy, with or without the Manchus in power, while the Revolutionists were uncompromisingly for a Republic. While the discussion dragged slowly on, Sun Yat-sen suddenly arrived in China and was speedily elected President of the Republic, and on December 29, 1911, he took up his residence at Nanking, the proposed new capital.

Yuan continued his negotiations, compelling the Manchus to give way step by step until, in the middle of February, they accepted the idea of a Republic and retired from the field. Sun Yat-sen saw that Yuan was the stronger man. In order to hasten peace he resigned his office in favor of Yuan. March 16, 1912, Yuan took the oath of office as the first President of the new Republic. The Republic was made to date from January 1st of the same year. President Yuan had been in office but a short time when distrust of him began to show itself in both the Chinese

literati and the foreigners who dwelt in China. They knew that in 1898 he had betrayed his Emperor. In 1911 he had betrayed the Manchus. They began to believe that, when the time was ripe, he would likewise betray the Republic and make himself Emperor.

Brazil and Mexico early gave recognition to the new Republic, but it took the recognition of the United States in May, 1912, to set the country aflame with enthusiasm. We have remarked that everywhere the stars and stripes were floating by the side of the new Republican flag. A Provisional Parliament had been organized in Nanking. President Yuan gained his contention to have Peking still made the Capital of the country, so the Provisional Parliament moved to that place. Since the public assembling of the people and the public discussion of political questions had been long forbidden, it was not surprising that the early parliamentary sessions were taken up with wranglings over petty questions.

President Yuan knew that his office was none too secure. He labored patiently with Parliament and began to surround himself with trusted men of influence. Wherever he could he dismissed some military leader and placed one of his own men in the vacancy. Parliament realized that its first work was the making of a Constitution. The Committee for drawing up this document refused any aid from the President and sought to draft a constitution which

would limit the power of the Chief Executive and make his acts amenable to Parliament. This was just what President Yuan did not intend to have. The country was short of funds and a group of international bankers proposed a loan, so he began negotiations without consulting Parliament. Opposition at once arose and he was warned that such a course would precipitate another civil war. Nevertheless he succeeded in getting a loan of twenty-five millions of dollars. But another act widened the cleavage between the President and the radical party. Sung Chiao-ren, the young but powerful leader of the Kuo-ming Party, when taking the train at Shanghai to return to Peking was shot and killed by an assassin. The murderer was captured and the investigation which followed found evidence pointing very strongly towards the guilt of officials close to the President.

These three things, the Constitution, the Loan and the Sung Chiao-ren murder, stirred up the more violent spirits in the South. General Li Lich-chun, Governor of Kiangsi, declared independence against Yuan and rebellion began to spread. Nanking was again made headquarters and an army was started up the Tientsin-Pukow Railroad for the purpose of punishing the President. Unfortunately for them, ever since he had been driven out of Nanking two years before, Chang Hsun, the Imperial leader, was with his growing army planted on this railroad at Hsu-chow-fu in north Kiangsu.

He had no difficulty in turning back the rebels and then, with General Feng Kwoh-chang of Chihli Province, started for Nanking. In a few weeks his savage troops retook that city and had their long-desired revenge for having been driven out of it before. For three days they were allowed to loot the place. Once more history was repeating itself, and the innocent suffered for the guilty.

With the collapse of the Rebellion of 1913, Yuan now felt himself strong enough to handle the country and work out his own desires. Some members of the Parliament, no doubt, sympathized with the Rebellion but none of them had taken part in it. The Kuo-ming Party was discredited by it and lost much of their influence. Yuan Shi-kai, up to this time, was acting as Provisional President awaiting the adoption of the Constitution. He now brought pressure to bear upon Parliament for the early election of a permanent President. The laws governing such election were prepared early in October, 1913, and on the 6th, under pressure, Parliament elected Yuan Shi-kai as permanent President. Li Yuan-hung was elected as permanent Vice-President, no doubt to make President Yuan's victory less irritating to the radical party. Hitherto Vice-President Li had remained at Hankow with his own troops. President Yuan now prevailed upon him to move to Peking. Upon General Li's arrival he was assigned a residence in the same buildings where, in 1898,

the Emperor found himself placed for safe keeping while the Empress Dowager took the rule in her own hands. President Yuan at once placed another man over the troops at Hankow, thus taking all military power from the hands of the Vice-President and practically sending him into retirement. General Li had been the idol of the Revolutionary party, so this was another blow to their prestige. Vice-President Li quietly accepted his lot and through the troublous days of the next three years waited for a turn in political affairs.

Yuan now felt himself strong enough to bring about the centralizing of power in his own hands. In November, 1913, he dissolved Parliament on the pretext that members of the radical party had forfeited their right to membership in Parliament by secretly supporting the Rebellion. There were not sufficient members left for a quorum and no steps were taken to fill vacancies. The President spent the large part of 1914 reorganizing the government to suit himself, always working toward the restoration of the monarchical form. To show how little power he had beyond the walls of Peking it is necessary but to note that for nine months a robber chief robbed and burned at will through four of the provinces in Central China before he could be rounded up and shot.

Meantime the European War had broken out. Japan, on August 27, 1914, declared war on Germany and demanded that Germany turn

over to her all the leased territory of Kiaochow in Shantung. Thus was begun the attack upon the Republic from the outside. China asked to have a share in the taking of Kiaochow, but Japan openly discouraged it. On September 8th, Japanese troops were landed on Chinese soil and sixty days later Kiaochow was captured. Japan had promised to turn the territory back to China, but in the following January she suddenly issued the infamous Twenty-one Demands, which, if she had gained, would have put China hopelessly under her control and taken away all the Republic's independence. Due to intervention of other Powers, Japan modified these in her final "ultimatum" but still gained very unjust control of many of China's industries and undeveloped resources.

By the autumn of 1915 Yuan felt himself strong enough to proceed with the setting up of the monarchy. In order to deceive other nations and lead them to believe that it was done by the unanimous desire of the people, very elaborate machinery was set up to have the affair balloted on by all the provinces. Compulsory measures were brought to bear upon thousands of citizens causing them to cast their vote according to secret instructions sent out. Reports of this iniquitous procedure came to the ears of the legations in Peking and they sent in a protest. But the scheme was put through. When the ballot boxes were opened it was found that a unanimous vote had been sent in calling for the restoration

of a monarchical form of government and for Yuan Shi-kai as its Emperor. This was accomplished in December, 1915.

Two weeks after the announcement of this ballot, Yunnan in the far southwest, under General Tsai Ao, declared independence on the ground that Yuan Shi-kai had betrayed his trust. The remainder of the country remaining strangely quiet, Yuan announced that the new monarchy would date from January 1, 1916. The quietness broke, however, and not only all the South but many parts of the country spoke in no uncertain terms, denouncing their betrayal. Military governors in partnership with Yuan put their respective districts under martial law, but this did not stop the outpouring of the people's denunciation. Too late Yuan found he had misjudged the temper of the Chinese, so on March 22nd he cancelled the monarchy.

This did not satisfy the opposition. He had betrayed his trust. He must retire from the office of President. Some even urged that he must stand trial for crime. Northern soldiers were sent to put down the rebellion in the Southwest. Intervening mountains made it a difficult task to push forward troops and their supplies. Yuan was again pinched for money, without which no war could be carried on. Telegrams and letters poured in on him from every part of the country, demanding that he retire from office. No man can successfully govern a country which thus openly impeaches him. He had to yield to

the pressure and on May 29, 1916, issued an edict agreeing to retire.

The disappointment and subsequent nervous strain broke down President Yuan's health. For some time he had been unable to give personal attention to his work. During the week following his edict he became much worse and on the 6th of June died. His name will go down to coming generations in ignominy. Had he been animated by the spirit of unselfish patriotism, instead of wanton selfishness, he would have been remembered as the great leader he was at first proclaimed to be.

Vice-President Li, who through all these scenes, had remained quietly in the residence set apart for him, was now called to take the office of President. A feeling of relief passed over the entire country. The provinces telegraphed their loyalty to him. They believed in him implicitly. On coming to Peking, General Li had been separated from his army, and another had taken the command. President Li was therefore not backed by soldiers, but by the good-will of the people. It was not unnatural, then, that the hardest work before him was to get the military to submit to civil power.

From the day he took the office of President until the following March when the question of declaring war on Germany came before the country, the Chinese Republic sailed on very smooth waters. It looked as though at last the Chinese were going to obtain the longing of their

hearts and take a respected place with the nations of the world. The government was facing some hard questions, to be sure, and it was still difficult to find necessary funds to carry on its work. The people were clamoring everywhere for local self-government. Some were even demanding that Confucianism become the state religion.

China was at the same time watching the course of the European war. She was also watching America and Japan. Of Japan she stood in dread. America was China's example and, in the case of the war, as well as in other things, she was trying to imitate her example. When Wilson protested against the ruthless submarine warfare inaugurated by Germany, China also protested. A French transport with five hundred Chinese labor coolies had just been sunk by a submarine. Within a week after America had severed diplomatic relations with Germany, China did the same.

There were other reasons for China's course. Two incidents in her foreign relations, one with Japan and one with France had recently shown China that it mattered little what demands other nations made on her, she had no power to resist them. Then, too, as the war had gone forward, China began to sympathize intelligently with the Allies who were championing the cause of weaker nations. China needed a place at the Peace table if she were going to be able to resist Japan's encroachments. Japan was openly

seizing the opportunity to make herself dictator in the Orient; she had entered the war for this purpose. America's influence with China was increasing and China wanted to be on the same side with America in the end.

When, however, an attempt was made to declare war against Germany, serious discord, which had been rippling beneath the surface, came to light. President Li was thoroughly democratic in his methods of governing the country, while his Premier, Tuan Chi-jui, was just as strongly military in training. He wanted to declare war without consulting Parliament. The President opposed this. The Premier called a council of the military party to back up his position. This aroused Parliament, and when the question of declaring war was brought before them they refused to act until the Premier had been removed from office. Tuan Chi-jui refused to resign and the President removed him in an attempt to save trouble. But Tuan always had been a fighter and he did not now quietly retire.

Two of the military, Chang Hsun and Nieh Shih-cheng, both occupying places along the Tientsin-Pukow Railroad with their armies, declared independence of the government. President Li issued an edict which showed that he was not intimidated by their power. Nevertheless, these men called for a meeting of the military at Tientsin. Some came, but discord soon appeared in their ranks. The American minister

sent a pacifying note to the government, calling attention to the fact that internal peace was far more important than the question of how war should be declared on another nation.

A party in the military felt that Parliament was threatening to injure the prestige of the army and Chang Hsun took the lead in demanding the dissolution of Parliament. He threatened to lead his own men in an attack on the Capital if this was not done. The President had no loyal troops in Peking to back up the government. Chang Hsun actually went to Peking with a small force and compelled the President under such pressure to sign an edict for the dissolution of Parliament. This was in June, 1917. Chang Hsun, on several occasions when visiting Peking had shown his loyality to the Manchus. He now, together with Kwang Yu-wei, a former adviser of the Emperor Kwang-hsu, on July 1st, brought the young Emperor out of retirement and informed him of his restoration to the throne of China. They went to President Li and demanded that he resign and acknowledge the young Emperor. He refused and was placed under guard. A detachment of soldiers from the Japanese Legation marched in and removed the President to their quarters. Later he escaped to Tientsin.

Tuan Chi-jui now stepped out of retirement, met a gathering of military men and offered to lead their troops against Chang Hsun. Some 50,000 so-called Republican troops soon sur-

rounded the Capital and drove Chang Hsun with his small army into the city. A couple of hundred well trained European or American troops could have brought Chang Hsun to sue for peace in a few hours. There were a few theatrical contests between the forces and, after a few weeks, Chang Hsun gave up the contest and took refuge in the Dutch Legation. Tuan Chi-jui entered the city and again assumed the office of Premier. General Li Yuan-hung saw the impossibility of overcoming the power of the military party and refused to continue as President. Vice-President Feng Kwoh-chang who had, with his army, kept his headquarters in Nanking, now came to Peking and was accepted as President.

War against Germany was declared within a week after the new President took his office. There was no Parliament to discuss or hold up the question. There was no attempt for the time being by either the President or Premier or military men to reorganize a Parliament. A cleavage had been steadily growing between the progressive South and the Conservative North. Both sides had organized armies and the country had become one vast military camp. There had been no attempt to disband these armies. Even Chang Hsun's were taken over by Nieh Shih-cheng who thus increased his power. The government had to pay for all of these men, whether they supported it or not. The nation's taxes were largely used in this way. Even then the funds were insufficient, and the new President

began to seek foreign loans with which to pay the bills. President Feng at no time was able to be much more than a figure head. Premier Tuan held the reins of government.

The South easily slipped back into a position of independence of the Peking government. The Southern provinces formed an alliance. The original Parliamentary members gathered at Canton and were able to command a quorum for business. A military committee was organized to direct government plans until they could once more conquer the North. Large armies were recruited, and from the South began a movement through Hunan toward Hankow. The North immediately sent down a large force to meet them and Hunan became a battlefield and the country was desolated. Missionaries, as usual, did all in their power to protect the innocent and care for the wounded. Their acts gained for them the love of the people and the respect of most of the soldiers but could not save the province.

The brightest gleam which came from this selfish warring was from the army of General Feng Yu-hsiang. This man is a Christian. Wherever his army was stationed he always sought the work of the Church among his men. His men were not allowed to injure the people. In the winter of 1918 he sent for a well-known Chinese evangelist and held meetings in his camps. Besides many soldiers, a number of his officers and one magistrate were baptized. Mean-

while he had distributed large numbers of Scriptures among his men.

This needless war again drained the Treasury. Japan was approached for further loans and readily acceded as it meant valuable industrial and political concessions. At this time a well worked-up fear spread in political circles lest Germany should be able to march through disorganized Russia and Siberia and menace the safety of the Orient, more especially of Manchuria and Mongolia. China was hoodwinked into forming an alliance with Japan to oppose this and was granted another large loan, giving great concessions to insure it. So deeply was the entire nation stirred up by this action that even the southern leaders telegraphed their willingness to give up their opposition to the north, if the government would cancel this agreement, but it went through just the same.

The North now began to feel the need of a Parliament. Feng Kwoh Chang was not making a satisfactory President. Fighting between the two sections of the country was not getting anywhere and the people were clamoring for peace. The original Parliament was considered illegal by the North, so the country was called upon to elect a new one. All provinces save those in the South responded, and the new Parliament convened August 12, 1918. The first work given them was to elect a new President. One who could be persona grata to all the country was sought for. The best they could do was to elect

Hsu Shih-chang, a man who had held office under the Manchus and had been Secretary of State under Yuan Shi-kai.

The North probably had not a better man to put forward. The South had nothing against Hsu personally, but did not consider his election legal as they still counted the original Parliament the rightful one. President Hsu was avowedly for peace and began at once to make plans for bringing it about. He appointed peace delegates and asked the South to do the same. At first they demurred, but public pressure compelled them to accede. There was long contention over the place of meeting as the South preferred Shanghai where they would have some foreign protection. The North contended for Nanking, but finally yielded. The Peace Conference in Shanghai worked well for a while. Peace in Europe was imminent and delegates were gathering in Paris at the world Peace Conference and China wanted to be represented. A divided China would have little power. Delegates finally were sent both from the North and the South and the Peking Government recognized both parties in order to enhance China's position. This, however, did not lead the Shanghai representatives to arrive at a peace basis and they finally broke up and went home.

The failure of this conference revealed that the leaders on both sides were seeking selfish ends and that militarism was dominating the land. The people no longer had voice in the gov-

armies. When they had been called upon to express themselves by vote, they had voted as directed by men appointed by the party in power. In the spring of 1914, Sun Yat-sen, who had again allied himself with the Southern party, and had worked hard for peace and unity for the land, withdrew from his party and resigned all his offices. In a public letter he charged the Southern leaders with being as selfish and unpatriotic as the leaders in the North. He would henceforth have nothing more to do with either side.

Such was the condition in the summer of 1914. The right-minded people of the country are completely discouraged and see no way out of the selfish conflict. A new Consortium of foreign bankers is talking of handing future loans to China. If they can protect themselves by compelling the disbandment of the soldiers and use them only when necessary, and demand that power be restored to civil officers, then all the country will rejoice.

VIII

THE DOCTOR'S JOB

By keeping in mind the previous chapter on the political changes which have been taking place in the new Republic and also remembering the passive resistance and sometimes violent opposition which took place in the days of the Monarchy, one can understand why mission work at times has been so discouraging and at others shown such rapid progress. The medical work has probably been the most steady of all. It matters not what the political conditions are, people will continue to abuse their bodies and become sick.

One is often misled when studying such a vast country as China. We see photographs of the deeply rutted roads in the North and at once jump to the conclusion that all China has this loess soil formation. We see a picture of some queer head dress and think all Chinese women wear such gear. The Chinese have a saying, "Ten miles away from home the customs of the land all change." One has but to take a horseback ride from the Yangtse River north to the borders of Shantung and try to collect samples of the styles of fashioning biscuits from wheat flour and he will have another sample in hand

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of the varieties of customs in all matters which so distinguish the varying communities. Go on another such journey and study the head-dress of the women. Their methods of building the walls of their dirt houses, of running their markets, of celebrating at their weddings and funerals, are often quite different. They have styles in carrying poles, in straw sandals, in sun hats. The roads of the north are wide; those of the south but cow paths.

There are some things in which China seems to be uniform. One of these has been the universal ignorance of sanitary laws. Much light has filtered in during the last twenty years. Yet, on the whole, China is still very dirty. One needs but to walk along the streets of any market, town or city to see piles of ancient refuse which are still growing in size. The nose is everywhere assailed by a never ending variety of smells, some pleasing but most of them vile.

One might be deceived into thinking that China has long known much about the laws of sanitation and hygiene. In winter the Chinese gradually increase the amount of clothing they wear, if they have it. As the variable days of spring come on, they take off as many layers as the weather allows. On a warm spring day they will have on as little as on an equally warm summer day. As the coolness of the evening returns the clothing again increases. Their rule is to boil all water used as a drink. Their food comes to the table steaming hot. They sweep

the ground bare around their door. Their streets have drains. Anything combustible which they cannot eat, wear or otherwise use, is turned into fuel. They seem to waste little. Melon seeds, weeds, shrimps, snails, minnows, the lungs, kidneys, spleen and intestines of slaughtered animals, all become articles of food. Rags are used to make shoes or mops. A garment is patched until it will not longer hold together. Feathers are turned into dusters and toys. What the rich cast off becomes clothing for their servants. What the poor folks cannot eat becomes food for the beggars—if it does not kill them. Nothing seems to be wasted. When it cannot otherwise be used it goes back to the soil, enriching it that more food may be produced. All this sounds like good sanitation.

The trouble seems to be that they are liable to work the process too far or too slowly. The garbage pile stands too long; is pulled over by beggars, is allowed to breed flies. After a while it may go to the fields. The city dumps grow like mushrooms in the night. Any unused back lot, unfrequented alley, handy street corner, especially the banks of a nearby stream, are favorite dumping places. Men go about the city gathering up this refuse and stack it near the city gate or river side waiting the convenience of the farmer. In the streams the people wash their vegetables, rice, clothing, and bathe. From thence they get their water for cooking and drinking. The city drains feed into these streams. The sewers are

not laid in concrete or cemented, but usually roughly covered with flat stones so that the drain slowly becomes clogged with a black sediment, good for fertilizing purposes but dangerous to health. Perhaps once a year each adjoining shopkeeper or house owner calls men and cleans his portion of the drain.

The interior of most Chinese houses resembles some of our American barns. Around the sides are piled boxes, baskets, utensils, and lumber. Dirt accumulates everywhere. The center of the room is swept and chairs and furniture are dusted with cloth or feather dusters, so the dust settles elsewhere. Ceilings are festooned with spider webs and soot, and rafters are black with smoke from charcoal braziers. Rats and mice find beautiful hiding places and run at will about the place having ample protection for the rearing of large families. One often wonders how the weavers of silk garments manage to keep them from dirt and mould and moth. It is only done by placing them in boxes and stacking them high above the floor, or by turning them over to some of the great pawnshops which make it their chief business to care for such garments. However, these stormy years have driven numerous pawnshops out of business. They have found the soldiers too willing to levy on them for subscriptions which take all their profits.

The butcher brings his pigs or goats alive to the market and there, on the much used and

Beginning the Morning Clinic

much abused street, slaughters them. If he is catering to the poor, he may butcher his animal elsewhere and not be particular as to its age, state of health, or cause of its untimely death. It may have been a donkey, dog or beast which has outgrown its usefulness. When people live near the starving line they are not particular as to what they are eating. We would eat such meat ourselves, I dare say, if we were as often on the verge of starvation as some Chinese have been.

So we have to go slowly when considering China's theories and actual practices in regard to the laws of health. Although the water they drink is supposed to have been boiled, one needs to visit the hot water shop to see if this is true. Guests come to the homes at all hours of the day. It is the courteous thing to prepare him a cup of tea. A small coin is given to the servant and he rushes to the hot water shop and brings back a teapot full of water. It rarely has reached the actual boiling point. The gardener adds water to his fertilizing material which he has collected from the homes and streets. He pours this over the growing vegetables and later sells the vegetables. Such practices are fine methods for spreading intestinal diseases. All vegetables are supposed to be cooked, yet some come to the table merely withered. The Chinese urchin or his elder will pull up a turnip or radish or cucumber and munch away at it while he walks along.

Watermelons, pears, peaches and grapes are displayed on the street, are sampled by the hands of would-be purchasers and are covered with the fine dust raised by the feet of the many passers-by. The watermelon is cut into slices and the slices exposed for sale, so many cents per slice. No attempt is made to exclude dust or flies.

The daily prepared steamed biscuit is usually perfectly safe and wholesome. People prefer to eat them hot. Those not on the table for immediate eating are kept in the covered steamer. On the other hand, certain bread makers produce large flat round cakes which are exposed on the street for sale and usually eaten cold. Upon these the flies are accustomed to congregate.

The shop men gather each morning in the teashops, drinking tea and eating biscuit or vegetables and steamed meat pies. Here the waiter is the chief source of trouble. His apron has not been washed for weeks. The dish cloth hanging to his belt is an unworthy partner to his unworthy apron. With the dish cloth he brushes off the table, cleans the chopsticks and wipes the dishes. He uses it to flip flies off the foods and to drive out a hungry dog. We may turn in disgust from such a picture. Yet it is well to remember that there are places in America no cleaner than this.

Under such age-old conditions one wonders how the Chinese have managed to live and multiply in such numbers. The fact that they

are an agricultural people and live simply, has much to do with it. They at least make the attempt to boil the water they drink. Their food is usually eaten hot. These things all aid in killing the deadly microbe. But the fact is, *the Chinese do not really live under such conditions;* they *die.* We are not exaggerating when we record that there are more graves in China than living people. Graves of poor people rapidly disappear. A grave is made by heaping a mound of earth over a coffin in a very shallow hole. The mound may be as small as a child's sandpile or twenty and thirty feet in diameter, varying according to wealth. Walk around any town in China and estimate the number of graves which are scattered broadcast in fields and on knolls, under trees and in the open, in family grounds and in pauper groups. Around our city these cover far more ground than is within the city walls. Few of these graves are old. They represent very recent generations.

In America the length of the average life is nearly fifty years. It cannot be more than twenty years in China. There are still thousands of girl babies annually destroyed by poverty-stricken parents. The number who die before reaching twelve months is unbelievable. Women who give birth to eight or ten children do well if they rear two of these to adult life. Cattle and goats and water buffalo abound in the land, yet few sections of the people learned to use milk until very recently. Even now they prefer buy-

ing imported tinned milk. It simply is not an article of food to them. A few dairies are springing up near large cities in which foreigners live, and the educated Chinese are beginning to buy their products for their children and sick people. They even do not know how to prepare such milk to fit the age and digestion of a babe. When mothers' milk has failed, they turn to rice gruel. They have no other substitute.

The Chinese know nothing of quarantine. They believe that disease is inflicted by evil spirits. Every summer dysentery runs rife in the land and cholera is a frequent and terrible visitor. Typhoid, typhus, relapsing fever, smallpox and similar contagious diseases carry off their victims by the multitude. Children still scaling from smallpox are carried about the street in the arms of their parents. Crowds visit the sick chamber and each person has a favorite prescription to recommend. We were called by a woman to see her husband. We found him in a grass hut by the side of the street. His bed was a pile of grass laid on the ground. We peeped into the hut and found his body covered from head to foot with smallpox pustules. Scores of people were passing his hut every hour.

We remember reading in our childhood days about Ivanhoe, the Crusaders, the great horses and men covered with armor weighing a couple of hundred pounds. We read of the beautiful and queenly women. We heard of the Indians

who lived near to nature; of their women bearing children with the minimum of pain and of subsequent ills. We thought of barbarian and savage as the type of physical strength. The thought of sickness invading their habitations and turning them into weaklings did not occur to us.

The truth of the matter is, the non-Christian nations of the world are physically sick. Japan with her modern ideas may be somewhat of an exception. Go into homes in China and find the sick members of the family. They may be afflicted with tuberculosis or malaria, with sore eyes or opacity of the cornea, with ulcers or abscesses, with itch or eczema; but sick they are.

One man who has traveled all over the world, made the statement before an American audience that there is more actual suffering in China today than there was upon the plains of Belgium during the German invasion, or upon all of the battlefields of Europe. Numbers of the Chinese still have their feet bound by conservative grandmothers. There are no dentists to ease the pain of aching and decayed teeth. Huge abscesses and ulcers take their course. Mothers with weakened constitutions suffer acutely in their hour of trial. Ignorant midwives only add to the suffering, and uncounted multitudes of women die in childbirth. Millions of men, women, and children annually live on starvation diet—and die—from unnecessary floods and sub-

sequent famines. We believe it true that the four hundred millions in China have more suffering than the forty millions under arms in Europe during the war.

The Boxers in 1900 killed between one and two hundred foreigners and some tens of thousands of Christians. We held up our hands in horror at the act. But think of what is happening annually in China in the toll of sickness and death. Look over the list of public men then prominent in this land. Yu Hsien, the butcher of so many missionaries and their children is long dead. The Emperor and Empress Dowager are gone. Yung Lu, the then Premier has passed on. Li Hung-chang who acted as mediator died soon after. Liu Kung-yu and Chang Chih-tung who, as viceroys in the Yangtse Valley, kept Central China quiet, are dead. Yuan Shi-kai, the first President of the Republic is dead. Hwang Hsing, one of the leaders in Revolution and Rebellion died of pneumonia. Tsai Ao, the young and gifted leader in Yunnan, died of tuberculosis.

When we try to recall the people in our city of 15,000 who were living fifteen years ago, we stand appalled at the number who are gone. Almost any morning we hear the pipers as they escort another body to the grave. But they do not pipe for the little children who die. One spring, not long ago, eight hundred refugees died on our streets and were buried by the city. Neither did any one pipe when they were wrapped up in matting and carried out to be dumped

into a pauper's grave. So we say again, the Chinese do not *live* in the unsanitary conditions with which they are engulfed. They *die*. Were not the women so fruitful in bearing children the race would have disappeared long ago.

In these days when Christian doctors, both Chinese and foreign, have added to their task that of educating the nation in hygiene and sanitation, there still are some foreigners who look upon such work as unwise. "If the people are not allowed to die off in this way, in thirty years they will double the population," these pessimists cry. "How can China ever feed more than she already has?" Our reply to them and to the Chinese is that it is better to bear fewer children and rear them, than to bear so many and bury both them and their mothers in untimely graves. It is appalling to think that in China two hundred millions of people—and more—have died since the missionaries came to this land. No wonder they are a poverty-stricken people.

Now China, as we have seen, is not without her own physicians. Many of her men and women claim a knowledge of curative drugs. As far as we know there are no such institutions as medical schools in the old order. Each doctor has had passed down to him the knowledge he possesses. Perhaps he has bought a few of the old medical books and added to his stock of knowledge. Or there are those who from the books alone, have started out to treat the sick.

Such will gather in a few herbs, buy a pair of tortoise rimmed spectacles, put up a sign and try to heal the sick of the community. Most of the educated men have read enough of such books to decide whether they want to use the doctor's prescription or cast it into the waste basket. A man, poor both in medical knowledge and dollars, will gather together a few dried herbs, bee combs, snake skins, bits of animal bones and other articles, spread these upon a piece of cloth by the wayside and begin to treat the ills of any passerby who will pay him a few cents.

Others who are richer by inheritance or by having patients most fortuitously get well in their hands, may open a pretentious drugstore, go forth in a sedan chair to see patients, or receive patients in an office attached to the store. If they can make room for a bed or two they boast of having a hospital.

Not all of their drugs are worthless. Some of them are dangerous, the best of them medicinal herbs. On the hillsides near our city are a hundred varieties of plants used for medicine. In the spring the poor go forth to gather these, selling them to wholesale houses in the city. These herbs are dried and shipped to all parts of China, and some to other countries. A number of these are found in the lists which make up our western pharmacopoeia. Our drugs, however, are carefully gathered, prepared, analyzed and tested before using. We know just

the strength of the medicine we are prescribing. Adulteration of drugs is common with Chinese.

Granting that in their list they have valuable herbs, when they mix medicine and superstition together, they gather no data as to which cures. Likewise they compound a dozen herbs to make one prescription. These they place in a vessel to brew. When the decoction is drawn off and given in huge doses to the patient, the dregs are taken out and dumped into the middle of the street that the evil spirit causing the disease may follow the herbs and enter the body of some one passing by the pile.

Not only are snake skins and tiger bones useful, in their minds, for medicines, but there are times when they prescribe lizards, grasshoppers, human flesh and coffin nails. These are boiled with the herbs or alone. Hot or cold needles are repeatedly used. In a recent cholera epidemic nearly every patient brought to us had been tortured with needles. Adhesive plasters are stuck over festering sores or abscess sinuses. They are stuck on the temples for headache. It is supposed that decayed teeth are caused by worms getting into the cavity, and women go about the country claiming to be able to dig out worms with a chop-stick. When they find a victim who believes them, they dig away until they actually show him a white grub. The victim pays the fee asked and goes away happy —for a while.

The Chinese doctors feel the pulse in both

wrists, and by them tells the patient whether he has a "cold" or "hot" disease. A "cold" drug naturally cures a "hot" disease. The patient always asks what he must avoid in eating. Even beggers will ask us this question. We usually tell them to eat all they can get. Lucky and unlucky years are often blamed for disease—not the year in which the patient is taken sick but the year in which he was born. This also plays a more important part in marriage life. The old calendar was divided into series of twelve years each, a definite animal or bird controlling each one of the twelve. If a woman should be born in the year controlled by the tiger and her husband in another controlled by a dog—well, a marriage between such parties would not likely be consummated. The man would fear that his wife would dominate the home.

These paragraphs give some faint idea of the job which doctors in China face. To lead people out of belief in such curative agencies and methods as we have outlined and give them a healthy faith in the laws of sanitation and hygiene is the mountainous task. Were it not for the hunger for western knowledge which the Chinese are showing, the eagerness with which they receive lectures and talks on these subjects, we would fear the task beyond our powers. We have lived in their midst for a score of years. We have, in previous chapters, described something of the changes which have taken place in that space of time. Many Chinese in the city

in which we live have become our friends. They have come into our homes; they know of the standard of health our children have maintained. They have seen our children grow from babes to manhood. The small amount of sickness which we have had has been a source of wonder to them. Over and over again missionary mothers are asked how many children they have lost. In the face of their own terrible losses they cannot understand how our children escape. Gradually they are absorbing some of the simpler hygiene lessons. Where homes have lost several boy babies in succession, upon the birth of a new baby boy, the father will come to the Christian doctor and inquire in detail as to our methods of feeding and caring for our children. Slowly it is dawning upon them that our ideas on cleanliness, fresh air, bathing, regular feeding, proper clothing and regular habits of sleep are not so ridiculous as they at first sounded. They begin to see the danger lurking in dust, flies and mosquitoes. They get a few simple lessons in anatomy and appreciate the value of proper posture and of exercise. They have been and still are a sick people, but "the leaves of the tree were for the healing of nations." The task is great but the day is not far distant when we shall see China as clean a nation, and as healthy, as is America. The Kingdom of God will then be in China.

IX

LIFTING UP MEN WHO HAVE FAILED

We might have called these men beggars, refugees, physical wrecks, or one of a dozen other names. Most of them had no other way of keeping life in their bodies but to beg, and many of them have fallen by the wayside because of the unfathomable selfishness of men who have climbed to wealth over the bodies of their fellowmen.

One morning when we opened the doors to admit the patients to the clinic, we found at the gate two wretched specimens of humanity. They had taken eight days to come a distance of twenty-five miles. Both were in rags. The man had a huge running sore on his leg. How he had been able to hobble those long miles is a mystery. His wife had only one eye and her hearing was gone and so was her power of intelligent speech, but her body was in fair shape. The disease had worked its ravages upon her head and face.

They had no money. They begged from village to village. When asked what had been the motive to drive them such a long distance, the man answered that he had heard we could cure disease and that we were kind to poor

people. What could we do in the face of such faith? We took them in at the expense of the hospital, fed and clothed their bodies.

In her younger days the woman had been sufficiently attractive to be desired by a rich man for an extra wife. From him she contracted the disease which took away all of her beauty and his desire for her. He cast her off and she returned to the home of her childhood. Then came this man whose trade was to sharpen tools for the country people. He was poor but wanted a wife. He was ignorant and knew nothing about the dangers from such a disease. The woman was willing to follow him and so they went on their way together. In a short time he was transformed from a useful member of society to a useless parasite.

We kept them in the hospital for six months or more. We could not restore to the woman her eyesight nor her hearing. She was able to work and did all she could for her husband. We were able to heal and bring back strength to the man. While the process was going on we tried him out as we do most unfortunates. Little jobs about the place which we gave him to do, he did with all the strength he possessed. We succeeded in healing his leg and putting a reasonable amount of health into his body. He went out with his wife once more, to face the world, this time not to beg but work at his simple trade.

One day we called him in to do some rough work about the place. When he had finished

the job we paid him. We can still see him standing at the door, the coins in his hands, unwilling to put the money into his pocket.

"What's the matter?" we asked. "Is it not enough?"

"Enough?" he answered slowly. "Enough? Why, teacher, it is not a case of its being enough. I do not feel that I have a right to take it."

"Oh, that is all right," we responded. "You have earned it. You did your work well. Of course you should take it."

"But teacher," he said earnestly, "How can I take money from you when you have done so much for me? I came to you an ignorant beggar. You gave me two legs so that I can again work like other men. More than that, you gave me a knowledge of Jesus Christ and led me to be His disciple. All that I am and have I owe to you. Now you feel compelled to pay me when I do a little work for you and would like to show you how much of gratitude I have in my heart."

Is not work done for such people worth while? When one passes along the street and sees these so-called professional beggars in their rags, it makes one heartsick and he wonders whether it is worth while to trouble about them. We marvel that one can be content to exist in rags and filth. When we discover that China has very few such institutions as orphan asylums, homes for the aged, places for the blind and defective, and shelter for the widows, we are compelled to come to the conclusion that

many of these do not beg out of sheer laziness but because there is no alternative. It is beg or starve.

One day we saw a poor girl making her way along the street on her hands and knees. It was approaching winter and she was thinly clad. Upon her feet we saw ulcers which were preventing her from walking. In pity we took her into the hospital only to find she was a leper. Her ankles had become weakened and would not bear her weight. The ulcers were not painful. We put splints upon her ankles, found an old pair of shoes which one of the children had outgrown and fastened them firmly upon her feet, padding the sores. Our carpenter made a pair of crutches. In a little time she had regained the use of her legs and was hobbling about on the crutches.

The leprosy had twisted and gnarled her fingers. Her husband had abandoned her and she was a long way from the home of relatives. In spite of the fact that we had no regular isolation ward, we arranged to keep her during the cold winter. In the warm days of the spring she went out to her life of begging again. We had no funds for establishing a leper ward as there are comparatively few of these unfortunate people in this section. When she went out she was warmly clothed and could walk on her crutches. In the days following we did not forget her but did what we could to make life more tolerable.

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We know that it is impossible for Christian missionary societies to care for all of China's unfortunates. If we could it would be unwise to shoulder the responsibility. Chinese must learn to do it for themselves. We can only do a model work along these lines. By so doing we stimulate the Chinese to found asylums for their own. The real remedy is not to lead China merely to establish asylums for all of her unfortunates, but methods must be adopted whereby these unfortunate people may be given opportunity to work. This is one of the tasks which the medical missionary is undertaking.

To the north of Chuchow is a great flat country, through which flows the Hwai River. Formerly this river flowed clear through to the Pacific Ocean. Through neglect of the government its bed slowly filled up at the lower end. At ordinary times it now discharges its waters into the Grand Canal, which in turn pours it into the Yangtse River. When the great spring and summer rains come this river easily overflows its own banks and those of the Grand Canal, flooding the surrounding rice country. In heavy floods homes are destroyed and the crops in large sections of the country are inundated. The people are driven to the high dykes. Their crops being destroyed, they have no resource but to start on the road and beg for a living. In some sections in the north the people work for the landlord for a set wage. When flood or drouth destroys the crops, he merely discharges

whole villages of them, practically turning them out to die.

These unfortunate farmers pack a few necessary things on a wheelbarrow and begin their journey to nowhere. They have a little food for the beginning of their journey. Perhaps a crippled old grandmother forms part of the wheelbarrow's load. The children may "get a lift" at times, but they are usually toddling on behind. As they go through the country they will pull a few turnips from one field or filch some beans from another. At night they fasten up some matting for a tent, and cover the ground with wild grass, cut from the roadside. That is their bed and their house for many a weary and cold day. When members of the family fall sick there is no resource but to leave the sick one behind. The party slowly disintegrates and few, if any, ever get back to their old home.

Sometimes the government grants a sum of money and instructs some official to open soup kitchens. For miles around the news travels and the poor people hurry to the spot. The scene around the soup kitchens becomes a riot. Starving people, with no one to keep order, strive with each other for a bowl of thin gruel. It is given out only once a day. Soldiers are usually placed on guard to keep order, but are helpless before the mob. A vast throng of starving, ragged men, women and children fight and struggle to get into the temple where the soup is being given out. Gates are often torn out,

even walls pushed down. Weak ones fall and are trampled under foot by the others.

A few years ago our own city had such an experience. For the first time within our knowledge the local rice crop was a failure for two years in succession. Since we were fortunate enough to be on the line of the new railroad the city authorities were able to import rice and sell it at low enough price to keep off famine until spring. Then the government granted a sum of money and the city elders proposed to open soup kitchens. They asked for the co-operation of our missionaries in the work. We advised the giving of tickets to only local poor and the arranging of some form of relief work for all able to labor. The elders had had no experience in soup kitchen work and did not want to bother with relief work. They saw no method by which local poor could be separated from others who might flood in, so proposed giving to all alike. Although it was not according to our judgment, we threw ourselves into the work.

With the exception of some rickety gates in the front of the temple in which they prepared the rice, there was no provision for controlling the crowds. The poor people rushed in from all the surrounding country. They broke down the wooden gates and overflowed the kitchen. Even the official with all of his police could not keep order. Then we suggested the building of a barricade in front, leaving a narrow passageway through which the poor could

come one at a time. They turned the gate over to us, and we succeeded in controlling the thousands who pushed forward. But the willingness of the elders to feed all who might come reached its limits the fourth day when a number equal to half the city's population pressed through the gates. We could control the gates but even then the giving out of the food could not be controlled and the kitchen had to be closed down. During those days on guard at the gate, we were several times obliged to force our way through the crowd and pull some feeble person to his feet to save him from being trampled to death.

This all occurred since the days of founding the Republic, in days when people are much more enlightened than formerly. They wanted to help the refugees and the poor, but found it beyond their capabilities. They found they could not do what they had planned. But government money was in their hands and they must use it. So they came a second time to us for help in solving the problem. Again we suggested local relief work and the limiting of tickets to local poor.

"What kind of relief work can be done?" they asked.

We mentioned the macadamizing of a street, the constructing of a small bridge and the leveling of a suitable market place.

"If you will register those you think we ought to feed, plan out and oversee the relief work you think can be done, we will furnish the

funds and attend to the feeding of the people," was their challenge.

We accepted it and at once the hospital was turned into a registry depot. No one was registered who did not bring a note of introduction from some responsible man in the city. Men, women and children came and were organized into groups of ten each. Outside refugees and beggars quickly disappeared when they found we were not attempting the impossible. Many of them did not care to work. They quickly dropped out of the ranks and troubled the soup kitchens no more. Any who were sick or disabled were registered in the same manner, divided into groups with a group leader and allowed entrance to the feeding station at the same time with the workers. A few responsible young men were found to oversee those who worked.

Only those who have attempted such work can appreciate the difficulties we encountered. The poor had never before been thus compelled to work for their living when that living was from public funds. Some shirked and others rebelled. Tickets were taken away from the worst and that meant they were denied admittance to the kitchens. Even some of the group leaders had to be discharged and better ones advanced from the ranks. Those capable of doing mason work were selected for the building of the small bridge. Large, ancient, city wall brick furnished the material for the structure. Some fine char-

acters were discovered during the three months the work went on. These men were promoted and later were aided in securing permanent jobs. One of these today is head of the coolies working the agricultural grounds of the University of Nanking.

On Sundays we held services for these workers. The steps of the Confucian Temple furnished the auditorium. Later our night school was started and a number learned to read. Some were won to Christ in the process. The visible result of the three months' work is a new street which runs from the heart of the city to the railroad station. Another street which had long been abandoned as an open sewer was cleaned up, leveled off and made fit for traffic. A number of ancient dumps disappeared. A market place was leveled. Best of all the city was stimulated to plan for and carry out other street improvements.

It was the first attempt here to solve this problem of handling refugees who so often flock to this region. We remember in a previous year that, as a result of floods north of us, thousands flocked through this district. They were a pest to the farmers whose fall crops of turnips, beans and sweet potatoes suffered. The refugees dug up what they wanted as they moved through the country. In the city they begged from shop to shop. The merchants kept a supply of small cash near their counters. A refugee would stand before the shop and beg, hindering trade, until

he had received at least one of these small coins. Shopmen told me that it was an average day when each gave out from one to two hundred of these coins. Had they, under some capable leader, pooled this money and set up relief work at that time, they would have accomplished much for the city and avoided pauperizing the refugees.

Dr. Macklin, in his hospital at Nanking, early set the pace for many of the mission hospitals in helping these needy refugees. Through long years, without money and without price, he gathered in from the streets and alleys the sick or disabled. Often these had lain down to die. Malaria, fever or bowel troubles had attacked their weakened bodies. Passersby paid no attention though the stricken person was dying, or did die. Dr. Macklin, when finding such a man, would call a ricksha, load in the patient and take him to the hospital. He kept many a poor patient who came with only sufficient money to pay for a few days' food. The doctor believed in completely healing such men before sending them back to battle with the world. He started gardens on the hospital grounds and put these men to work. When he could not raise enough money otherwise, he appealed to some high official or some rich patient to help. These believed in his work and during the years gave thousands of dollars for the refugees.

Some such patients, however, would be too far gone to be restored. They were given a

decent place in which to die. Then the city was called upon to bury them. Some of them had suffered for years with huge ulcers. Some had troubles easily cured—when the doctor had an opportunity to minister to them. He not only opened gardens for them; some he had scrub the hospital floors; others carried water; cleaned the yard, or cared for his horses. Many a useful life has been thus brought back to health and saved for a life of usefulness, and not a few became Christians.

At best such work can only be a model for inspiring the Chinese to care for their own fellowmen. The great solution can only be reached when steps are taken to eradicate poverty. The picking up of a few derelicts is hitting at the wrong end of the problem. Dr. Macklin always recognized this and preached and fought with his pen to arouse the people on this subject. Men who have thus been saved listen the more readily to the Gospel. Their experiences have shown them that they need greater strength than they have possessed. In the turning of such men to righteousness, the work has paid with big interest.

One of Dr. Macklin's earliest cases and his first convert, was Shi Kwei-biao. This man for twenty years had been a strolling story teller. He was addicted to opium smoking. For more than thirty years he has now been a powerful preacher of the Gospel. He has in turn picked up many others who had fallen into like diffi-

culties and not a few of these have also become Christian workers. We recall not less than two educated men who have come back to life and activity through similar work done in our Chu-chow hospital. Both have become Christians and rendered helpful service in hospital and schools.

Wang Hwei-luen was another example of these sufferers. He had been a coolie worker in railroad construction. Pernicious malaria drove him from his job and when he tried to return to his home in the north he only succeeded in reaching our city and lay down in weakness not far from our hospital. Our refugee ward was overflowing and funds were scant but we took him in and nursed him back to health. He showed his appreciation by hunting out and doing small jobs about the place. He cut wood, he worked in the garden, he cared for our cattle. Finally he graduated into a fine gardener—and a Christian. He learned to read and is now our cook and a most faithful servant.

When the Revolution came on, everybody was seeking a safe place. Some were closing out their business and hastening back to their old homes. Some were moving into the city and others hastening into the outlying country. We were going out to the hospital one morning when Hwei-luen stopped us at the gate.

"Teacher, I have been thinking over the trouble," he said. "I know trouble is likely to come to this city. We are on the railroad over

which soldiers will likely pass. I have been talking the matter over with God and I told God that if trouble does come here, and you need me, I want to help you. You tell me where you may want me to go and I will go. You show me what I can do to help you and I will do my best to aid you."

How would you have felt if some servant or employee of yours had come to you with such a message? This man made good his offer. He became a messenger between this place and Nanking, losing his fine long queue on one of those trips. He went through dangers but never hesitated. He was always on hand when we had a bit of unpleasant service which needed to be done. He stood by us when we were weary with the heavy responsibilities. His faithfulness made it easier to do the task which suddenly became ours in aiding the city. He was one of the rope holders when we had to go down over the walls; when we would return he was always there waiting for us. Such faithfulness as this makes our work worth while.

X

THE MISSIONARY DOCTOR AND CHINESE WOMAN

Ignorant downtrodden women are the most religious people found in the Orient. They are the most fearful of impending calamities. They are the most superstitious believers in miraculous manifestations of spirits. They are the most devout worshippers of idols. They most easily believe in and are deceived by any passing rumor, especially if it is a rumor of approaching evil. From of old they have been despised of men. They have been subjected to the will of the male who calls himself their lord. The younger ones are evilly treated by the older ones of their own sex. Why should not such conditions cultivate in them a frame of mind which would lead them always to be fearful of new calamities? Their husbands have called them idiots, demoniacal in temper, unstable in habit. They have no other solace than their religion. Who else is there that will listen to their moaning hearts but the dumb idols who are always at home in the temples?

Possibly we at times misjudge the sensitiveness of the Oriental woman. Occidental women

are liable to regard their sisters in the East as they would themselves were they called upon to leave their culture and refinement and move into the ignorance and coarseness and apparent comfortlessness which surrounds the women of China. Chinese women have known no other lot They have never lived in a foreign house or foreign land. They have not the education and culture of the Occidental women. They do not know the depths of the conditions in which they live, for they have never viewed the heights. But they are not satisfied. They do not necessarily aspire to be a companion to their husbands, but they have never found pleasure in polygamy, in harlotry, or in being held under the will of man.

"The smallest thing in the world is no smaller than was the joy of my father when I was born," said one educated Chinese woman. "He didn't want me, had no use for me. I was but a burden on his hands. He must care for me, feed me, until he could find a suitable husband for me. I was expected to go out of his home and life when that husband was found." "Why did you save it!" cried one poor woman to the missionary doctor when he placed in her arms the new born baby girl. "We poor people cannot afford to rear girls." "Is it a boy or girl?" immediately asks the midwife of the same doctor, "If it is a girl, do not trouble to make it breathe. They don't want it."

In these latter days the missionary doctor

is called more frequently to attend the mother in her hour of trial. The moment he steals into the room he feels the eager, anxious spirit which possesses every one in the home. "Will it really be a boy this time, or just another girl?" everyone seems to be asking under the breath. If it happens to turn out to be a girl a cloud seems to settle over the home. This feeling is so strong that even the doctor finds himself almost praying that it may be a boy. The depression which reflexly comes over him upon the advent of a girl is so great that with difficulty can he bear the weariness resulting from his hard work over the mother. While in the Christian homes he may hear them say,"It is God's grace," yet he knows that they, too, are still influenced by this age-old atmosphere and they are wishing that the grace of God might have been a little more liberal and had sent them a boy. If the doctor does announce the new arrival to be a boy, the air becomes fairly vibrant with joy. Everyone is smiling and congratulating the father, the grandparents and each other. The next morning when the father goes out on the street people greet him in a jovial way. When is he going to send around the colored eggs? When is he going to spread the feast? They are all ready to congratulate him and rejoice with him. No red eggs are ever sent out to announce the arrival of a girl baby. No feasts are spread. No one greets the father in an unusual way, The arrival of the girl is not even mentioned. Why should she be

made a topic of conversation? She adds nothing to the home of her parents. Her only value is in the home of a future husband. What incentive is there for poor people to grow such useless timber? Missionaries in their afternoon walks about their city walls still see the little rolls of matting which were cast over the preceding night. Each roll contains a little body, the life of which was snuffed out before it was given its right to breathe. Of course these bundles come only from the homes of the poor or the disreputable. People of standing and education would injure their reputation if it were known they had done such a thing.

No wonder, then, these downtrodden women hold to their religion and their idols with superstitious tenacity. Their only companionship is found with other women. Their news is mere wild rumor, their pastime is indoor gossip or cardplaying, their happiness is found when they give birth to a son, their chief hope is that they may ward off calamity from their home. Assiduous worship is their chief help.

The women used to shrink out of sight when the first foreigners appeared in their city and passed their doors. Their children ran in terror from the sight of them. Had they not been told that the glance of a foreigner could bring on sickness? Did not the doctor's skill come from his using the eyes and hearts of children to make medicines? They heard that he could with those blue eyes of his see three feet into the

ground and discover all manner of precious stones. These and many other stories were in the early days circulated by the influential Chinese who wanted nothing of the foreigner. The women were quite ready to believe such tales. They rehearsed them over the gambling tables. They frightened the children to silence by threatening to turn them over to the foreigner. So when foreigners first visited a place women and children kept far away.

When, however, the missionary mother and her children came to town, the women could not restrain their curiosity. From their own experiences they could reason that she could not be as dangerous as her husband. A crowd usually followed the foreigner when he entered a place. A far greater crowd gathered when his wife came to town. Although the women would venture out to see her, they would shrink back when she tried to greet them. If her hand stretched out to pat some bonny babe, the Chinese mother pushed back into the crowd lest the touch of that hand would bring disease.

The men from the beginning would crowd about when the foreigner's home was being built. They had never seen anything like this new structure. Their own homes were poorly built, one story in height. Here in their midst was going up a compact building, while theirs were spread out over large areas. The foreign building would rise to three stories, counting the attic. The floors were of real wood and raised

high above the ground. The windows were all of glass instead of paper. There were white-washed walls and plastered ceilings. Doors were fastened on curious hinges and peculiar locks. Braziers were built into the walls instead of placing movable ones in the middle of the room. Such things as fireplaces they had never seen. Neither had they formerly seen such peculiar outer doors to the windows, doors with a "hundred leaves" (their name for shutters).

If our houses have been a matter of curiosity to them, how much more so has been the furniture and conveniences we install within them. For the sake of publicity, when we first occupied a new house, we would set a feast and invite the magistrate and chief men of the city. Even they, in the early days, were a trifle afraid of eating what might be set before them. To have asked them to eat with knives and forks would have been asking the impossible. They had never eaten a foreign meal, neither had they seen one eaten. So to set their minds entirely at rest, we would have some restaurant supply a regular Chinese feast with which they were all perfectly familiar. After the feast, or before, as the occasion might warrant, we would take the invited guests from kitchen to attic. Of course, we saw that the women and children of our homes were out for the day. It would have been as embarrassing for the chief magistrate as it would have been to the foreigner's wife, to have expected her to preside at a Chinese feast. Neither could

we show these men guests over the house if she were in some room.

These august guests would look at the pictures on the walls, the books in the case, the typewriter on its stand and the white sheets on the beds. Everything had to be explained and demonstrated. Possibly if we had been taken in like manner into their homes, we might have masked our curiosity, yet there we would have seen a hundred interesting things, we know, for often have we taken our globe-trotting friends into the home of some Chinese friend. This throwing open our homes to the leading men of the city at the very first always gave opportunity to explain and get out of the minds of the people the preposterous guesses they had made as to the utility of the furnishings we placed in the homes. These men went back to their homes and told their friends all that they had seen and heard in our house. These told it to others. The city thus came to know, to become interested and to call upon us. Others wished to see what the chief men of the city had seen.

Since their men folk had entered the foreign compound and escaped unharmed, the women began to wonder why they could not venture to call upon the foreign woman. Often these first visitors did not come much farther than the gate and wall around our places. Then some of the bolder ones would venture in. Very likely they were accompanied by some male member of their family whom they had persuaded to come. They

would hesitate when they were invited into the house, but when they saw a Chinese amah (nurse) standing by the side of the foreign lady they would venture in.

The rugs on the floor troubled them. Surely they ought not walk on these. The moving of a rocking chair gave fright to many. They politely accepted the tea served them but never drank of it. It might contain some secret nostrum which would influence them to "eat the foreign doctrine." The men rarely showed any surprise, but the women were full of exclamations and questions. The Chinese servant was kept busy answering. They had an idea that it would be impossible to understand a word the foreign lady might say. When they unexpectedly understood some simple statement they would exclaim, "Why she talks just like we do." Curiosity and fear struggled in their breast. They were offered sweetmeats which had been bought on their own streets and made by their own people. They did not dare to eat a particle. These first visits led many others to come. They came and went and no calamity befell them, so the fear of the foreigner began to disappear.

The foreign dispensary became the next point of interest to these women. First patients were always from the poor, the helpless, the hopeless cases. These were questioned. One would be cured of scabies or malaria or conjunctivitis. Chinese doctors would fail to cure some desperate cases and the foreigner was the

last resort. Respectable people did not think of bringing their common ills to him. They would rather suffer for days with the toothache than have the foreigner touch them. Sooner or later there always came some case with a malady with which the patient found life unbearable. If he could not be cured he might just as well die.

In our case it was a boy with a huge sarcoma upon his entire hand which offered us opportunity to demonstrate the value of western surgery. It was sapping the life of the boy. No Chinese doctor could cure it; neither could a foreigner, except by amputation. The boy and his friends were all willing for this. In prayer we made our preparations. A convenient Chinese door was taken off its posts and laid upon high benches for an operating table. The hands of the patient were carefully cleansed. The group of men accompanying the boy sat on the side of the room to watch the case. They saw the patient go to sleep under the anesthetic. They saw the knife make the first cut and saw the first blood flow. Then they hurried outside. When the operation was finished and the stump bandaged they came back and saw the boy regain consciousness. Thanks be to Him who watches over these operations, the wound healed by first intention and the boy went home in ten days. Years afterward we heard he was well and strong.

Patients began to increase after such successes. We were able to relieve many, to heal some, occasionally to save a life. The women

would marvel so much at the tenderness, the sympathic touch of the doctor as at his cure. "He does not turn up his nose at the stench of us women as do our doctors," they would say.

Better tales slowly would circulate among them. The better class women would, by this time, be on quite friendly terms with the missionary mother. To her a group would come and tell a tale of woe. One of their number would be suffering from an aching tooth or a boil or scabies or one of a hundred other small things. The doctor would step in from the dispensary and often treat the patient right in the home. If the day's clinic was over they might be persuaded to walk over to the dispensary, the foreign lady going along. If it was an aching tooth, it would not be long before the group would be returning home showing the offending member to every friend met along the street. "It stopped aching before he pulled it," they would tell the women.

Thus it became an easy step from visiting the sympathetic missionary mother to visiting the doctor. They found sympathy and tenderness at both places. What the doctor could not do alone, his wife was able to do for him and with him. Together the home and the hospital began to storm this great citadel of heathenism,—the Chinese woman. These superstitious women with child minds can be reached only by the patient ministry of love.

But the women are not an impossible proposition. Give them the advantages of a Christian

education and see the wonderful character they can develop. The stories of Drs. Mary Stone and Ida Kahn are known over several continents. They graduated at the medical department in Ann Arbor, Michigan, carrying off the honors of their class. Mary Stone was the child of poor parents. Ida Kahn was thrown out to die. A Christian missionary took them and educated them in her home. When she had given them all she could in China she took them to America and spent that first year with them in the medical school. Then she left them to walk alone and they did not fail her.

The girls went back to their native province. Dr. Stone has built in Kiukiang a great women's hospital. Dr. Kahn worked for years in the provincial capital, Nanchangfu. The Chinese women have flocked to them for aid. A thousand of them spend time in these hospitals every year. Thousands have heard the Gospel and believed. They have trained bands of Christian nurses who are called to the homes of Chinese and foreigners alike. There is no person in all that country more loved, more sought after than these Chinese women doctors. They minister to rich and poor. Men consult them for their wives, and for their own ills. They are wonderful examples of the power of Christianity to transform womanhood.

In years past there has been an occasional man with no sons born to him who, in a sort of desperation or in advance of his generation, has educated his daughters. Such girls have

usually shown themselves capable of taking on the highest culture, and making strong characters. Mrs. Chow, the head of a government orphanage in Nanking, is one such woman. When the Revolutionary soldiers followed up the retreating enemy, they found themselves in a famine stricken region. Parents offering to sell their children that they might buy food to save themselves found purchasers in the soldiers who would take them back to their own homes for servants or slaves. The Nanking authorities refused to allow them to do this and bought back the entire group of six hundred boys and girls. They hunted for a woman with education and executive ability who could manage the needed orphanage and Mrs. Chow was called. For eight years she managed the orphanage with skill far beyond the strength of her little body; indeed she made the orphanage. One needs visit the place and see the industrial work she has established, watch the children in their gymnastics, attend their half day school, to realize what a wonderful woman she is.

During the Rebellion of 1913 the city government was thrown into confusion and the Red Cross, organized by the foreigners, was asked to protect the place temporarily. Of the six hundred children then in the orphanage, two hundred were girls over fifteen years of age. It was an assured fact that the city would be taken, and when taken, looted. Women would be ravaged and there was a grave danger overshadowing the

orphanage. The missionaries accepted the responsibility and the Red Cross flag rightly floated over the place. No harm came to them, though on all sides evil men worked their will on defenseless people. This act of the missionaries led Mrs. Chow to investigate the claims of Christianity and soon she herself accepted Christ.

From the time single woman missionaries took up the task of girls' schools in China, they have been undermining the age-old attitude of the Chinese toward their women. Christian girls' schools have compelled the starting of goverment girls' schools. The Chinese have seen the missionary homes in which husband and wife are equally educated and trained. They have been furnished examples of the power of Christian education to produce cultured women, even though the material used is from among their own girls. However, they found it easier to start girls' schools than to manage them successfully. Having no educated women to teach such schools, they have had to turn them over to men teachers, and unseemly actions frequently have injured the reputations of the schools. Invariably mission girls' schools have been presided over by single or married women who can give careful supervision; thus scandals are avoided.

Only a few women physicians have come to China, but all who have come have been warmly welcomed by the Chinese women. No matter how fully their old fear of the foreigner has been

driven out of their minds and hearts, the long cultivated nature of the Oriental woman makes it exceedingly hard for her to think of bringing her ills to a foreign man doctor.

Yet there is probably not one male missionary physician who has worked in this land but can tell many stories of how these women have overcome their natural dread and placed themselves trustingly in his hands. We have had them come into our operating room and lie down on the table with apparently as much confidence in us as though we were their mothers and they were lying down on their bed of childhood to be tucked in by loving hands. We have placed the anesthetizing cone over their faces and sent them off to sleep, performing the needed operation, marvelling all the while at the faith they were showing in us.

In the earlier days, if the medical missionary was called to minister to a woman in her hour of trial, it was not usual that the call came until it had become a matter of life and death. Too often the woman was found with life too far gone to be called back. Today a constantly increasing number of homes expect the doctor to take the case in hand. The doctor goes, not alone to save a life, but also to reveal the spirit of Christ. There have been times when we, exerting every muscle and nerve in our endeavor to save the patient, have received unexpected recognition from the old mothers standing by. Anything we ask they eagerly do. They see the perspiration pouring

from our face and they find a clean towel and wipe away the sweat. When the crisis is past and the life again is in safety, these same old mothers seize hold of our hands and express in every possible way their feelings of thanksgiving for what we have done. "He was spending himself for us to save us," they say in their own way.

XI

BUILDING A RAILROAD

"It is expedient for you that one man should die for the people that the whole nation perish not."

Thirty engineers had been gathered from England, Scotland, Ireland, and America, for the building of the southern end of the Tientsin—Pukow Railroad. A line a little over two hundred miles in length was to be surveyed, leveled, bridges built over streams, ballast found and conveyed, stations erected and rolling stock built or assembled. After the preliminary survey the men were scattered along the line ten or fifteen miles apart. A telephone line had been put up that their chief might keep in touch with them and they with one another. Each man had to fix up quarters, some in temples, some in rented Chinese houses, some in junks anchored in convenient streams and some had to build their own houses out of such material as could be readily found. By the judicious use of flooring, glass, putty and whitewash they could make themselves fairly comfortable. Their food supplies were purchased in Nanking or Shanghai and weekly sent upon the backs of animals. As

some of them expressed it, "We lived in tins." Such meals could readily become monotonous, especially as there was only the Chinese "boy" and no woman to plan them. Often they were tempted to try the Chinese vegetables. Sometimes, in spite of the warning of their chief who was an old hand in China, they did try them. Perhaps nothing happened; perhaps the experimenter came down with bowel trouble, or even typhoid fever. Day by day they were wading streams and ponds, facing rain or blistering sun. They would be coming in at night tired and perhaps chilled. Under such conditions it is not easy either to keep well or keep up courage.

Their contracts called for a foreign doctor who should look after the health of the engineers. One doctor had been brought all the way from England but he quickly proved to be the wrong man for the job. A physician from one of the port cities was next induced to accept the task but it was too much for him and he soon resigned. Between times the missionary doctors, scattered in cities along the proposed line, were called in as substitutes for the promised doctor who so often had failed them.

This condition had been going on for some months, and the men felt that the contract was not being kept. Most of them were not very well at intervals, and they did not know when they might be seized with some serious disease. The only method of traveling up and down the line was by horse and, with the exception of the mis-

sion doctors, there was no physician within call of their telephone.

We were talking with one of the engineers one evening and he was criticising very strongly the dilatory way in which the medical question seemed to be treated by those in higher positions on the line. The words of Caiaphas came to our mind. "It is expedient for you that one man should die for the people." Down through the ages history had seemed to indicate the truth of this saying. Some one must give his life to impress a great truth upon the world before it would be heeded. Would some of these engineers be called upon to lay down their lives before those above them realized the blunder they were making in not furnishing proper medical attention for their men?

The wife of that very engineer came out in the autumn to join him and make his work more comfortable. How lonely the job out in those isolated villages and towns is, only one who has lived in such conditions can appreciate. The knowledge that a fellow engineer could be called upon a telephone helped to balance the fact that the Chinese language was a strange jargon. Although each one was furnished with an interpreter he was more often an "interrupter." The customs of the Chinese were, of course, as strange and incomprehensible as was their speech. Happy was the engineer who had a wife to join him. When this engineer's wife came she quickly made a home out of the place he called

"quarters." She was bright and cheery and made his work a real pleasure. Coming home at night after a day's tramp out on the line was something worth looking forward to. But pneumonia suddenly prostrated the man. The railroad at that time was not recognizing the missionaries as doctors for their men, but we happened to be at home at the time and there was no one else to call. We stepped in, won a fight against the disease and saved his life. He was given a short leave of absence in which to convalesce and the couple went to Japan. He came back to his engineer's task but medical conditions were not changed. When the railroad did have a doctor, they stationed him at the lower end of the line, thirty miles from Chuchow and two hundred miles from some of the engineers, a long way indeed, when one has to travel on horseback.

We had our regular mission work to which we must give regular attention. Although the railroad had no salaried doctor of their own, they gave us no continuous recognition or salary. So mission work must obviously come first. We were called to Shanghai to consider some important work in that city and upon our return to Nanking a telegram was placed in our hands telling us that the wife of this engineer was dangerously ill. A launch was waiting to hurry us up the country, but it could only take us two-thirds of the way. A construction train had to be depended upon for the remainder of the journey. They had been telephoning and

telegraphing for three days to get a doctor and finally sent special messengers to Nanking but no doctor was available there. Happily on the same train on which we had returned to Nanking from Shanghai was a physician whom the railroad had just called. We accidently found this out and laid the case before him. He dropped his luggage and accompanied us on the launch. When we had reached its highest point of navigation we waited some hours for the construction train to come down and unload.

Upon reaching the city we found the patient in such a condition that it seemed wise to move her to a down-country hospital. It would not do to subject her to the jolting of a construction train, so we worked late in the evening to get a sailboat, fixing it up and getting the patient on board. She reached the foreign hospital but died within a few days, her husband coming back to his lonely task. Few can measure the feeling of injustice which rankled deep in his heart. Yet even this did not arouse the railroad authorities to the negligence they were showing toward their employees. Before the line was finished two women and one engineer had died, another man was laid low with typhoid and others had lesser, though serious diseases, take hold upon them.

But there is also a bright side to the work they did. They were pioneers in the opening up of lines of communication for China. They had exhilarating rides in the fine autumn mornings,

each one with his ten miles or more of construction to oversee. The telephone was in almost continuous use in the evenings and all had the ear pieces off the hooks listening to what the others were discussing. At week-ends they made shift to get together in small groups. The Chinese would occasionally invite them to feasts. The country people everywhere flocked along the line to see what a railroad looked like, and some of the questions they would venture to ask through the interpreter were funny indeed.

These men faced problems which taxed their skill and fired their ambitions. The Pukow terminus by the Yangtze River had to cross two miles of marsh and the new town had to be built upon the filled in marsh land. Ten feet of earth had to be added to raise the land above the river flood level. To do this millions of tons of earth must be brought down and dumped there. Some of the nearby Pukow hills began to disappear in consequence. The local gentry watched the process until one day one of them had the temerity to ask when the railroad was going to return the land to the hills. The engineers had their laugh but the railroad had to begin buying dirt elsewhere.

The rock-bound Pukow hills took months to pierce. The Tung-ko low-lying paddy fields, five miles in width, had also to be filled in. When, in the dry weather they undertook to throw up embankments from the ground on either side, they thought they had an easy task. But when

the rains began the embankments melted back into the fields, flowing like slippery oil off both sides. They finally had to plant willows on either side that the roots might hold up the earth. They drove piles down into the sands of the Ming-kwang River and built their concrete on the pile foundation. A summer flood came along, tipped over the concrete piers and dug up all the piles. It took work done through caissons before a foundation was laid which would stand these floods. An American engineer gave three years of steady work building the long bridge over the Hwai River. In the Rebellion of 1913 this bridge came near being blown up by the rebels. Only the quick wit and persistence of the British engineers averted the calamity.

We Americans learned a new vocabulary from these British engineers. A handcar to them is a trolley, a tie a sleeper, a caboose a breakvan, a freight car a goods-wagon and a freight train a goods-train. They had guards instead of brakemen and engine drivers in place of engineers. Their railroad shops are called locomotive shops. Instead of having one grade of coaches and the same fare for all, or the addition of pullmans for the wealthy, they brought in first, second and third class accommodations. On some railroads even a fourth class was introduced.

Towards the missionaries these men showed a fine spirit. They were interested in our work. In the beginning we were able to help them in many little ways. They drew on our recommen-

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dation for local carpenters and masons in putting their quarters into shape. We shared the products of our gardens and their servants were sent to us for medical treatment.

On their hand, we always found a hearty welcome when traveling their way. We had the use of their books and magazines. In emergencies, their telephones and, at times, special messengers were offered us. From the results of their shooting trips pheasant and snipe often appeared on our tables.

One of the engineers formed a special interest in Chinese paintings and ancient pottery. This man showed the possibility of finding recreation and interest in the most barren of localities. For a time he was stationed in the most desolate piece of country to be found along the entire line. Scarcely a tree could be seen on the hills which rolled away on every side. Farm houses were scarce; there was almost nothing to relieve the monotony of the secnery and life about the spot. The people in the market town where he had his quarters were poor and unattractive. It was well known, in addition, that a band of robbers had their headquarters there. It looked like a country where even the birds would be tempted to carry their ration as they flew over it.

This university-bred engineer had, before he left his native land in Sweden, gathered a botanical collection of more than one thousand specimens, so he began studying the plant life

in this barren district. His temple home was early changed into a miniature zoo. Birds with broken wings, owls, heron, eagles, all were there. He built up an enclosure and filled it with captured snakes. Other people had made the declaration that no poisonous snakes existed in this part of China and he demonstrated that there were such. One day, when walking over to his temple home, we saw some workmen hurrying that way who were apparently swinging a rope as they hastened. It proved to be one of the big snakes which had escaped and which had just been recaptured. A strolling montebank came along one day with a bear which the engineer bought. He also adopted baby deer and purchased young foxes. One baby wolf he reared to full size and had him so tamed that he ran about the place with the dogs and showed characteristics similar to theirs.

In times past the few Chinese paintings we had seen were mere daubs and we judged the painters as poor artists, lacking in sense of perspective and proportion. When this engineer turned his interests to the studying of Chinese paintings we quickly learned that China has had great artists who have produced as wonderful paintings as those of Occidental nations. But his increasing collection of ancient Chinese pottery proved even more fascinating. He probably gained the inspiration to start such a collection from specimens twelve hundred years old dug out of the earth thrown up from our city

moat. A section of this moat lay across the grounds the railroad bought for station purposes. As the men dug into the old mounds of dirt he offered them a reward for every perfect piece of old pottery they would turn up. Bowls and jars and cups used by the serfs who, centuries ago, had been employed in the digging of our moat and the erecting of our city's walls and had accidentally been buried during the piling up of the refuse dirt, came to light.

Following his usual custom, this engineer bought all books he could find which had been produced in the study others had given to this subject. He learned the distinguishing marks of various dynasties. From the varied collections which curio dealers brought to his door, he began slowly buying and swiftly comparing. There were relics from ancient graves. There were pots in which coin had been buried, even some of the long-buried coins themselves. There were pots made before the days when the Chinese learned the art of glazing, pots almost as old as those dug from the ruins of Babylon and Nineveh. This engineer not only entertained himself with this hobby, but he was able to delight his friends with it when they visited him.

The railroad was ready for traffic by the spring of 1911. There was still a terminal depot to be built at Pukow when the filled marsh was solid enough. At other points the depots were finished. Warehouses, or godowns, as they are called in China, and side-tracks had yet to be

built in places. The rail had been made at the Hanyang Iron Works and they were laid on Japanese and American sleepers. Engines and some of the cars had been brought out from England in knockdown condition and rebuilt at Pukow. Oregon pine had found its way into many structures. Cement had been brought from North China, Hongkong and Japan. As soon as traffic was opened passengers crowded the coaches and freight trains were insufficient to supply the demands.

Suddenly the Revolution came. The station agents, telegraph operators and other salaried Chinese had come in from other provinces. They looked upon the people of our district as uncouth and half civilized. They had heard tales of the robber bands that infested the district and also that the local people were manufacturing swords, poniards and large knives. The rumor got about that the local people were going to attack them, so small groups of armed guards were placed at each station, of little avail if a body of the people should decide to make such an attack. The engineers began traveling up and down the line to hold things together and encourage the Chinese staff. At some places they would find the stations deserted; the entire staff in fright had run away. Local rowdies and beggars flocked about the station and stole anything they found lying loose. These Chinese from the outside could not realize that the local people were as much afraid of robbers as they were and the manufac-

ture of local arms was for the purpose of self defence. It became a question with the engineers whether they could hold the line together and quiet the fears of their men. Soon it became a problem whether they could prevent the line from being taken up piecemeal and carried away. Often they would find iron spikes had been pulled and bolts taken from the couplings of the rails. Under such conditions traffic had to stop. The engineers kept engines, with their private coaches attached, traveling over the line. They sent some of their women folk to Shanghai, but with them there was no thought of running away from their task and they gradually found a few Chinese who were filled with like courage.

When Chang Hsun and his men were driven out of Nanking, they seized what cars they could find and fled two hundred miles up the line. Revolutionary leaders followed them part of the distance. Here and there dynamite was used to blow up a section of an unimportant bridge to prevent the return of Chang Hsun, an event which wild rumor constantly heralded. Even the engineers with their engine and coach had to cease traveling along the line. Then they fell back on telegraph and telephone until peace came. The government rewarded the engineers and Chinse staff for their fidelity to the task by giving them double salaries for the war period.

All was running well again for a year or more. The damages to the line were repaired and

freight trains ran night and day pouring large revenue into the coffers of the government. The contracts with most of the engineers expired and a number of them returned to their native lands. Some took jobs with other railroads then being constructed. District engineers of this line became chiefs of newly projected lines. A limited number of the foreign staff were retained for keeping the line in order.

In the summer of 1913 the railroad once more found itself involved in the war, becoming the war zone itself. At first the rebels captured the entire southern end of the line. Soon they had to retreat toward Nanking. As they withdrew they blew up some of the bridges. The northern troops attached a few foreign engineers from the north to their staff and repaired the damaged bridges as rapidly as possible. The engineer-in-chief of the southern end of the line was at the time absent on leave. The acting chief did not care to have other engineers introduced into the construction or repair of their share of the line. Hearing of the destruction of bridges he hurried north, repairing them as he went. It was in the hottest time of an unusually hot summer. He came face to face with the northern forces who had halted their advance by one of the injured bridges. The German engineer from the north said it would take a month to repair, and our acting chief, knowing the material which he had back of him, after looking over the broken bridge, told the northern general

that he would repair it in ten days if the general would give him full support. This was readily promised.

Material was quickly brought to the place. Gangs of men pushed forward the construction night and day. The acting chief drafted in his engineers from other portions of the line. Two or three of them were at times prostrated by the heat and the strain under which they worked. The chief held through it all and made good his word to the general. We are happy to record that he was specially decorated by the government for the work he did in those nerve-trying days. The engineers who worked with him were also rewarded.

The men who came out to the Orient in work of this kind are worthy of all honor. They were the forerunners and builders of better lines of communication. Theirs was a pioneer service and will be remembered long after China has put on the garb of modern civilization. They had to go through country which had never known the surveyor's transit. They had to find rivers and roads and towns which were not always where they were reported to be. They had to plan and construct. They had to rebuild engines and construct cars. They had to train Chinese to be the future road builders of their nation. They had to show contractors how to throw up embankments, how to dig foundations, how to do concrete work, and how to build buildings. The engineer in charge of the rolling stock had to train men in

the mysteries of running the locomotives. Guards, switchmen and line foremen had to be trained. Station masters were under their direction to a lesser but necessary degree. Telegraph operators and train guards had to be held to a higher standard than the Chinese had ever known.

These engineers were opening up China's highways and making famine and refugeeism a thing of the past. They were bringing China's products to the markets of the world. They it is who have been making possible the opening of her mines and other hitherto undeveloped resources. All the while they have been educating the Chinese in the dignity of labor, showing what real education can do for the uplift of the race. May more of their kind hear the call of needy China and come and take up the task.

XII

A RANCH

For thirty centuries the Chinese farmer has been turning over approximately three inches of surface soil with his plow. This implement with its single handle is similar to the ones used in Abraham's time. Along the Yangtse where the rice grows and the fields are flooded with water, the water buffalo is used for their plow animal. Farther north, where corn, wheat and barley flourish, they use cows, horses and donkeys for the purpose. The water buffalo is in his natural element when he lumbers into the water-flooded field, the farmer, his trousers pulled a bit higher under his belt, wading after him. After the rice is harvested the field is allowed to dry and wheat is sown. When the wheat harvest is past rice once more goes into the flooded field. On the uplands the farmer plants wheat, barley, corn, beans, hemp and peanuts.

The treeless land makes floods or drought a frequent cause of crop failure. These together with an occasional visit from locusts, the constant coming of the landlord and a frequent visit from such animal foes as rinderpest have led the farmer a hard chase. The bulk of the refugees

who annually wander from one section of the country to another are recruited from among the farming class, a people who are, notwithstanding, among the most industrious, hardworking, frugal that the world knows.

Along with the other changes which have been taking place in China there have been many attempts to improve farming methods. Agricultural schools have here and there been started, and some of them, as is to be expected, have died untimely deaths. Experimental farms have been started and often foreigners have been picked up to run them. Securing teachers or skilled laborers from among the foreigners who drift out to China has many drawbacks. One such was selected to start a sheep ranch. He wanted to buy the beginnings of a flock from Australia. Accompanied by a Chinese he was sent down there. When they reached Manila the foreigner and the sheep money disappeared and the Chinese returned alone and empty handed.

Professor Joseph Bailie, formerly connected with the University of Nanking, now with the Union University in Peking, began working among refugees in Nanking to interest the students in social service. A famine threw more people on his hands than any group of students could manage and he was compelled to give his entire time to working out practical plans to meet the need. He interested the officials here in a project for opening up mountain land near the city. The Governor there being later transferred

to Nanking, the capital of Anhwui Province, it was natural to consider opening up land in this province. Out of this has grown a farm colony at Laian, twenty miles away from Chuchow. It is under the direction of a China Inland missionary and the local gentry.

From Professor Bailie's efforts also has come the Department of Agriculture and Forestry in the University of Nanking which is almost entirely supported from government or other funds subscribed in China. The Peking Government sent down many students and paid all bills. Sericulture has been added to this department. Nurseries of young trees are being developed and distributed far and wide. Grains, vegetables and flowers are being acclimated, tested and introduced to China.

The governor who was transferred from Nanking to Anking decided also to start an experimental farm or ranch in Anhwui. His most difficult task was to find a suitable man to handle the project. It would be an intensely interesting subject to pursue if one were able to study the large group of foreigners from all lands who slip or drift into such ports as Shanghai, for, whatever reason each one has for landing in these Oriental ports, many of them have a single reason for not leaving, namely lack of funds. In their search for work they often fall upon unexpected fortune.

One such man, nearly fifty years of age, was found who had been a cowboy in California.

As a boy he had been left an orphan in Illinois. He had been bound out to a farmer who evidently did not know how to treat such a boy decently. The boy stayed with the farmer until he was old enough to run away, then he gradually drifted to the West. What education he had was picked up but he could read the ordinary newspaper. On the western ranches he became a cowboy skilled in the knowledge of farm animals. He learned farming by practicing it. Grains, trees, cattle, milk products, the erection of farm building, the handling of horses, were all studied in this practical way.

One day, while rounding up some cattle, his horse stepped into a hole, broke its own leg and a number of bones in the body of his rider. It took a long time for the broken human bones to knit. Even after they were healed, the man found himself weak and with "something wrong inside," he knew not what. Doctors failed to help him. Some one recommended the mineral springs of Japan and he crossed the Pacific in search of health. A couple of years in Japan found him nearly well but at the end of his bank account. Nevertheless, from curiosity to see the Orient, he came across to Shanghai and there found a Chinese governor who wanted to start an experimental farm. They took each other somewhat on faith.

For a month in the early spring of 1915 this man, with the representatives from the Governor, sought for a suitable piece of country in

which to develop the proposed work. All through Eastern Anhwui is much land lying fallow and owned by the government. It is more or less controlled by the elders of the district in which it lies. They get some revenue from it by renting out portions to small farmers or by leasing out portions to fuel cutters. The proposal to utilize such land for a government farm would not be pleasing to most of the controllers as it would mean the loss of some revenue. These men, therefore, used methods for discouraging the taking up of land by this party of representatives from the Governor.

For two years the Chuchow Reform Society had been carrying forward a number of uplift movements. Our city, as we have seen, nestles at the foot of extensive, but barren, mountains. If the purpose of the government was to encourage the raising of cattle and horses we saw no better place than the unoccupied uplands. So we ventured to correspond with them and finally drew them to us. Even here, had it not been for the Reform Society, it is probable they would have been crowded out. These hills of ours annually yield tens of thousands of dollars in medicinal herbs which are shipped all over China. The wild grass of the hills furnishes the fuel used by the people. These things were financial items to be considered. Also upon the slopes of these hills are thousands of graves and family burial grounds. This was a religious question. Another consideration came

from the fact that three famous resorts in these hills were places of recreation for the people in the spring and autumn. If the government should exempt the land for an experimental farm, would they have the same freedom of access to these places? A meeting opposing the project was called by the conservatives in the city. It was a very excited meeting but it collapsed when some one tried to get subscriptions for a fund to oppose the Governor's using this public land for a ranch.

It was well along in the spring before our American ranchman was given opportunity to begin the development if his new project. Some plows were borrowed from the agricultural grounds in Nanking and water buffaloes with their drivers were rented from the farmers. A handful of men who had worked on the colony gounds in Nanking were also induced to help start the new plant. A student become the interpreter, for, if our ranchman had had no American schooling, it could not be expected that he would gain much of a knowledge of Chinese. A beautiful little knoll near an ancient copper mine was selected as the site for the erection of a group of buildings. Twenty thousand acres of low mountains and three hundred acres of tillable land at their base were gradually set apart for the ranch. It took much time, for the Chinese are never in a hurry. Some of the land was owned by private individuals who wanted to hold off for high prices. The govern-

ment finally decided to give such owners an annual rental instead of buying. A local company under the leadership of a Christian pastor had, for years, been developing a tract within the boundary. This had been done in large part that work might be given to deserving poor. With the government coming in as competitor they saw the unwisdom of continuing, so sold out to the ranch.

The ranchman found many difficulties indeed in his path. In all of his American experiences he had never met such troubles as these. In America, the methods and customs were such that they had become second nature to him. Many Oriental customs are antipodal to those he had habitually followed. America has a minimum of lazy men, China apparently a maximum. Many Chinese laborers sought jobs at the ranch; they seemed anxious to work. For three months he discharged them as rapidly as he hired them. They were after an easy job and good pay. They worked hard when he was looking and loafed when his back was turned. His Nanking trained foremen seemed to take this as a matter of course. His student interpreter found it impossible to explain the Chinese point of view. To the ranchman there was no "Chinese point of view." He was boss and it was up to the interpreter and foremen to see that the men obeyed and worked according to his methods and instructions. Interpreting consists more than merely turning one form of speech into another.

If a man has never seen a railroad it is useless merely to translate the word. A railroad must be explained and visualized before the man will understand what the speaker means; so with many things.

The local people were intensely interested in this new acquisition to the district life. They had become familiar with missionaries who were college bred and had learned self control and to respect Oriental customs. Here was an American whose education had been wrung from bitter experience and who saw no reason for tolerating what seemed to him ridiculous ways of doing things. It is not an easy task to gain a knowledge of the Chinese language. It is ten times harder to adapt oneself to Chinese customs and it is impossible to do so without first learning to speak the language. Yet a man's usefulness to another race, if he is to work in their midst, depends upon his ability to meet them upon their own ground. This is just as true for a railroad engineer as for a missionary, or for an agent of the Standard Oil Company, as a foreign consul or a ranchman. This ranchman had lived a rough western life where rough men were compelled to tolerate in each other what they were unable to change. That was all right for America, but when he found himself alone in the midst of innumerable onlookers of another race, he ran up against undreamed-of obstacles.

Crowds went out to see his foreign plows. His foreman thought it natural to stop and show

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off the plow. He expostulated through his interpreter and the crowd fell back to allow the buffaloes to go on pulling the plow. He saw no reason why the ground should not be plowed clear to the base of the numerous grave mounds which dotted and scarred his new fields. Whole families gathered about their ancestors' graves and a full-fledged debating society would be suddenly started, reasons for which were out of his grasp—and no interpreter could make them clear. He did not want hordes of people trampling over the fields just turned up by the plow. Once or twice he threatened them with his whip and narrowly averted a small riot.

Many times we walked the half hour walk between our home and his ranch and many more times he came to us. We understood his point of view and also knew how the Chinese looked at these things. His vocabulary was very limited but forceful. We had even to simplify our ordinary English when talking with him. His interpreter had gained his elementary knowledge of English in a mission school, but was learning a new variety from the ranchman. Among other things there came a plague of locusts which ate up the crops. One day the interpreter said to us in a very casual way, "We are having a hell of a time with the locusts." It was one of the milder forms of expression he was learning from his new teacher. We determined mentally that, if ever we were called upon to find a foreign employee for the Chinese gov-

ernment, we would seek for a college bred man who knew how to use decent English. The ranchman had lived a bachelor life and found the loneliness of interior China too much for him. One day he came back from Shanghai bringing a Japanese woman with him. The Chinese have no love for the Japanese people, nor do they look with favor upon the mixing of races, so this move did not raise the ranchman in their estimation.

The ranchman preferred to use local carpenters and masons to build his bungalow and stock buildings. All had to be erected with brick, as timber is very scarce. We had had years of experience with local men and knew their skill was hardly equal to the task of the better buildings. We plainly told him so when he came to us about it. He decided to try them out on some of the rougher buildings and asked us to aid in drawing up the contracts. By this time he had found it impossible to do extensive work without consulting us. So he asked that we act as adviser in the construction of buildings. There seemed no way out of it if the ranch was to succeed at all. What he would have done had the plant been placed in some remote corner with no other foreigner handy we can only conjecture. We had a long and difficult task on our hands. Long accustomed ourselves to the slow moving builders, we had learned to watch out for tricks. It was all new to him, he was learning patience in the school of experience and all

would have come out well had not another very usual complication arose. There are always some interested parties hanging about who will try to make trouble if they are not given a little "squeeze." Since this was a government job these characters were more numerous than usual. The carpenters and masons saw no reason why they should spend more of their contract price on these people than necessary. In the end these disgruntled and disappointed parasites hatched up a charge against the contractor and he had to lose some hundreds of dollars. Unfortunately a new magistrate had been placed in office who was only too ready to back up such nefarious schemes.

While his buildings were being erected, the ranchman had pushed forward the planting of his first crops. Rice had been the common crop in the land formerly tilled. The ranchman had no interest in this crop, he broke up the small terraced rice patches, leveled the dividing banks and enlarged the fields. He drove his American plows to twice the depth of the Chinese plow and turned up the long undisturbed rich subsoil. His first wheat crop was the greatest ever seen in the district. He set his men to digging deep ditches and turned age-old marshes into producing fields.

Lying in one of the mountains valleys is a forest of some forty acres, owned by the monastery which is situated in its midst. The leading priest is one of the few priests in China who has

some education and initiative. In these days when the Chinese have largely ceased supporting their temples by subscriptions he has made his place self-supporting by forest conservancy and by the developing of the open land belonging to the monastery. He is less of a priest than a manager. From the forest he has furnished such firewood as the richer people use. He has made charcoal kilns and burned lime. Some of his wheat fields lie on the very top of the mountain range.

This single forest stands alone in all this country. The remainder of the hills have been given over to fuel cutters who not only denude them of the wild grass but cut down every growing shrub and sweep them over annually with fire. Tree roots in the ground have struggled for ages to grow, but annually their shoots have been cut out and sold for fuel. Even some of the roots have yearly been grubbed up and sold in the city. The first act of the ranchman was to forbid the grubbing up of roots or the cutting of tree sprouts. He shipped in fruit trees and planted a great orchard. Mulberry trees were set out along the sides of the streams. Timber producing trees were planted on the mountain sides. If protection is continued over these in another twenty years the barren hills will be covered with extensive forests.

When his buildings were completed our ranchman had an eighty-foot horsebarn with loft; cowstables, two hundred feet in length; two

chicken houses for five hundred hens; a hog stable with stone wall enclosure for about two hundred porkers, a warehouse, a foreman's quarters, and a comfortable bungalow. The grounds about these buildings had been changed from barren upland to orchards and gardens. A vehicle road into the city had been leveled.

Meantime, upon the suggestion of the provincial governor, he had drawn up a five year prospectus of what he planned to do. The government was devoting forty thousand dollars to the establishment of the plant. The ranchman figured upon the productiveness of his fields, his orchards, his stock, and the figures showed that in a short time, he would not only be paying all expenses but, by the end of the five years, the ranch would be paying considerable interest on the outlay. He saw no reason why he could not employ California methods to the Chuchow district with exactly the same results. He believed that the rinderpest which so frequently afflicts the cattle of the local farmers could be kept away from his stock by pasturing them on the hills. He thought he could grow silo corn, timothy grass, clover and alfalfa and cure it and stack it as he had always done in America. Cattle which had always fed upon rice straw, bean vines and bran, he thought could be kept in healthy condition feeding upon the wild grass of the hills. The Chinese are used to the heavy rains and penetrating dampness of the summer months and take special precautions for curing

their straw and fodder. He had never experienced a summer in China and saw no reason for learning from ignorant coolies, so he went forward trusting in his own American experiences.

Meantime he had come to his first autumn and with his barns ready for stock, started north to find cattle and horses. Chinese are proverbially strong in raising prices on strangers, be they Oriental or Occidental, so he had to pay more for his stock than he had figured. A northern snow storm found him miles away from the railroad to which he was driving his newly purchased stock. He got them to the railroad and back to his farm, but his body, which had lost its former endurance by reason of the long convalescence following his accident, could not stand the exposure and he had been using a considerable amount of alcoholic drinks all the time. This exposure, which formerly would have been thrown off without trouble, this time kept him in the house for a month and revealed both a bad heart and diseased kidneys. The Japanese woman whom he now introduced to all visitors as his wife, faithfully nursed him through the trying days. Indeed, he would hardly have been able to pull through without her.

His practice had been to rise early each morning and ride from one end of his cultivated fields to the other. During the day he had kept his horse in saddle and personally directed all of the work. He could no longer do this, consequently the workmen slackened their energies

and the foreman did not show enthusiasm in keeping the work going. They had not found their master to their liking. He had too often asked impossible things of them. The second summer did not find the ranch going smoothly. The ranchman was often irritated because of the slackness of the men, because of what he suspected was going on behind his back, and because he himself did not have the energy to push forward the work as he had hoped. He had put up many miles of wire fence, especially wiring in the orchards and gardens about his house, so outside curiosity seekers did not trouble him as formerly. Still, at times, they would get over his barriers.

The heavy rains of that second summer injured both his grain and his fodder which he had persisted in harvesting and stacking with the ordinary American methods. His cattle failed to do well on the wild grass of the hills. Money was slipping out of his hands through the usual Chinese underhand channels. Most of all he had not been able to win the confidence and whole hearted support of his assistants. He had wanted them to work his way and was unwilling to learn things from them. In the autumn and winter many of his cattle died, either of disease or rinderpest. Our furlough time had come and he lost the medical support for the year. He tried to doctor himself and, at the same time hold his own with the Chinese. He sank most of his own earnings into the plant temporarily to

bridge over the losses. The following summer he was taken down with an abscess of the liver, was taken to the foreign hospital in Nanking, but his weakened body could not longer stand the strain and he passed away.

This was a sad ending to a hopeful government experiment, and the Chinese needed such an experimental plant badly. Eighty five per cent of the nation are tilling the same soil. That they could maintain the fertility of the soil through so many generations is a marvel to us. Yet anyone who has given the matter consideration can see that the land is not producing one half of what it might. With such a great population, the amount of grain produced in China means life or death to the pepole. This ranchman demonstrated that deeper plowing, proper ditching and underdraining, the selection of better seed, the planting of orchards and the growing of trees on the mountains can more than double the products of the land. He did not realize that there were some things he must learn concerning the people and the country, and because of these he failed and died a failure.

Without even a common school education, this man had come to a strange land and undertaken to work out the scheme of the provincial governor. He had to handle forty workmen to whom all of his instructions must go through an interpreter. Neither the interpreter nor the men had ever seen a farm run on an American plan. They only knew how to do it in the Chinese way.

He could not understand the reasons for such crass disobedience or ignorance and was constantly irritated. The workmen learned many forcible expressions by hearing them so frequently uttered, and they knew he was cursing them. His vigorous gestures and angry expression told them that without the aid of an interpreter. No man can gain faithful service through such a method.

We honored this man for the hard work he did in putting up buildings, selecting seed, cultivating ground, buying stock and, altogether for dealing in a straight forward manner. "My word is as good as my bond" was his oft repeated Americanism. But the longer we watched him the more we realized that, for a man with his education and training, the task was an impossible one. His coarseness was even more repulsive to the educated Chinese with whom he had to deal than it was to us who had been somewhat familiar with such characters in our young manhood.

The Chinese know the value of experimental farms. The young men who work as assistants or laborers on such farms may, in a few years, be able to go out and revolutionize Chinese farming methods to the betterment of Chinese production. But the Americans or other foreigners who succeed with these experiments must have a very different training and education than this man had. China has learned the value of Christian character and wants men

of that type. Farming demands strength of character and a peculiar type of culture. China needs men who will appreciate her problems and who will enter such service as true missionaries. Some of the missionary societies have answered the appeals for such men and some missionaries are already on the job delving into China's soil. Through no finer methods can the farming classes of China be led to appreciate the necessity of the Gospel for the redemption of China's lands and people.

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XIII

MEDICAL MINISTRY TO THE MISSIONARY

There is a saying which used to be frequently heard; "The blood of the martyrs is the seed of the Church." Not so many years ago some of our most ardent missionary supporters and secretaries were given to saying, "We need more missionary graves on the mission fields." They believed that every death of a missionary on the foreign field meant a hundred fold harvest in new converts, and led many other young people to consecrate themselves to the heroic task of evangelizing the world for Christ. There is no doubt that the death of a consecrated missionary does bear fruitage, but the fruitage has been chiefly shown in the stirring up of the churches to larger gifts and in leading more young people to volunteer for the service.

A few years ago a young doctor started on the long journey from America to the Tibetan border. A group of missionaries out there were looking forward with intense eagerness to his coming. One doctor was there but he sorely needed a partner in the medical work. The new recruit, who became known as the "Little Doctor," because he was small in comparison to the

stature of the other doctor with whom he was to be associated, while taking the long journey to the "Roof of the World" wrote a diary and that diary has inspired many another consecrated Christian worker.

The Little Doctor safely reached his destination and great was the joy of that isolated group of workers when they had the privilege of welcoming him to their midst. A Chinese teacher was found and he sat down to his study of the Oriental language. Scarcely two months passed when, one morning, he was taken down with a raging fever. It did not take long to find that not only typhoid but smallpox had taken hold upon him. The Big Doctor at once isolated his patient, going into quarantine himself that he might care for his associate. The daily meals and other needs were passed to them over an intervening wall. Only a few days passed when as the wife of the Big Doctor went out to inquire how the patient had passed the night, she heard her own husband sobbing. The Little Doctor had gone Home thus early in his unselfish service.

The Tibetans were not stirred over his death. They had had no opportunity either to know him or his purpose toward them. There had been established no bonds of sympathy. Why should they be stirred over his death? What was he to them? His fellow missionaries buried him up there in the mountains beside the road over which he had come to their station. On his

tomb they inscribed in English, Chinese and Tibetan, "Greater love hath no man than this, that a man lay down his life for his friends." Some day when the Tibetans come to understand the message he had hoped to bear to them they may be stirred by the sight of that lonely tomb.

But when the cablegram reached America bearing the news of his death and the message was sent to the church from which the Little Doctor had gone out, another young doctor sitting in the pews heard the message as a call to his own heart and he quickly sent the question to the missionary society, "Can I go and take his place?" He went and today is trying to fill the place the Little Doctor had hoped to fill. Through him "he being dead, yet speaketh."

The task of the missionary of to-day is the building up of the Church of Christ in these darkened lands. This is a task of years. It cannot be done by filling early graves. No business could prosper if the managers were changed every year or so. No church is likely to grow if it changes its pastor often. Modern Christian workers have no desire to fill untimely graves. Their task is too great. If there are still those in the homeland who think the cause of Christ can be better advanced by such a method—well, the missionaries are not even willing that they should have the privilege of coming to the field to fill such graves. The men and women who are able to give twenty, forty and fifty years to

the mission field are the ones who will be blessed by seeing the work of their hands prosper.

We need men like Goodrich, Sheffield and Mateer of North China who, after long years of service, have produced Chinese with great Christian power, men who are leading forward the Church in China. We need such men as Dr. Macklin who, after more than thirty years spent in Nanking, has permanently connected his name with the salvation and uplift of that city. We need lives like J. Hudson Taylor, the man who founded and saw the China Inland Mission grow until it has a thousand loyal workers spread abroad in every province. Some of these men are to-day filling missionary graves, but they did not fill the graves until they had been living epistles known and read among the Chinese for many decades.

To produce a missionary requires many thousands of dollars. The training may have begun back in the lives of his ancestors three and four generations removed. The missionary himself has passed, at the expense of government and parents, through all the grades of the public school. He has gone on into college and university. Through all of these years money has been invested in his life, awaiting the day when his earning capacity can be of use to the world. Then interest on the investment will begin coming back. His food, clothing, school books, doctor's bills and many other expenses necessary to fit him as an educator, doctor and

preacher, will at a conservative estimate amount at his graduation to ten or twenty thousand dollars. Meantime he has not turned back to his home, town, college or university any interest on all that has been expended upon him. It is just as good a business principle to expect that the capital thus invested in his life become a paying investment, as it is to invest a like amount in a manufacturing establishment. If he is true to the standards of common honor and has his health, somewhere in this broad world he must pay back the investment.

We send an educated and cultivated young couple to China. We pay the expense of their outfit, of their voyage, of their first two years when they are learning the new language and customs of the people. Just as they have become fitted to take up responsibility in the task to which they have been assigned, the husband dies. Perhaps meantime a little one has come to the new home they are setting up. The wife may be compelled, for this reason, to return to the homeland, at least until her little one is old enough for her to do such special work. Can the Church of Christ in China or in any other land be built up in this way? Can another man be sent out who will at once be able to take the place made vacant? Can a new recruit fill the place of a missionary who has spent five or ten years on the field?

Not counting the large financial investment in homes, churches, schools and hospitals which

missionary societies have built in China, we have here six thousand missionaries in whom the Christian world has in their training invested not less than sixty millions of dollars. We have sent them into a land known to be unsanitary; a land in which contagious diseases run rife. These missionaries have established homes and in these homes have come not less than four thousand children. The missionary voluntarily took up the risks which such a life impose. But have we the right to say that these children shall be compelled to run greater risks than the children in the homeland? Have they not as much right to health and long life as any children born in the homeland itself?

American and British missionary societies have come to recognize the business aspect of missions. During the past few years the call for medical missionaries has increased, yet the latest statistics available show but little more than three hundred and fifty medical missionaries in China. Not the least of the services rendered by these men and women is the work they are doing to protect the life and health of their fellow missionaries.

The situation today is about as follows: the six thousand missionaries of all protestant societies have established homes in about six hundred cities in China. The medical men and women have established medical work in 180 of these six hundred cities. So there are still over four hundred cities in China in which mission-

aries live and work and in which are located no medical co-workers. Some of these places are two, three, five, and even ten days' distance from a medical man. If a missionary in such a place falls sick, he must wait that length of time and usually more before a physician can reach him, or before he may reach the doctor. This shows that the missionary societies are still caring very inadequately for the great investment they hold in human lives, trained lives. Yet let us see of how much value the doctor is to the work. We have at hand the statistics of one mission.

This mission has carried on work in China for over thirty years. Over eighty men and women have been sent out during this time. The average number on the field at any one time has been thirty-five. More than eighty children have been growing up in the homes of the missionaries. Ten of the missionaries have died during the thirty years. The first died during the early days when the entire force was compelled to live under unsanitary conditions. They were given little opportunity during the hot summer days to get away from their stations. These four missionaries gave an average of seven and a half years to evangelizing China. Undoubtedly two of them could have been saved had they had the same health protections which the missionaries of today enjoy. Of the other two, one died from drowning and the other of typhus contracted from refugees to whom he had been daily minis-

tering. The last six who have died gave an average of more than twenty-two years to the building up of the Church in China.

Of the eighty children in the mission three died previous to the year 1901. Two of these could have been saved under the present day conditions. From 1901 to 1917 only one child died. In 1917 one child, while in school in Shanghai, contracted scarlet fever and passed away. In 1919 another babe, less than a year old, died from heart lesion. During these years since the Boxer Rebellion it has been the established custom that all mothers and their children spend their summers in Kuling or Mokanshan, up in the mountains where the nights are ccol and the water pure. They were thus isolated from the epidemics of dysentery and cholera which every summer carried off countless numbers of the Chinese and their children. Their bodies were kept in such health that it was easy to resist disease the remainder of the year. Since then, one or two have had smallpox in a light form. One has had relapsing fever and numbers of them have had short sieges from malaria. Those who have gone to the homeland to complete their education, have easily taken their place beside the school children of equal age, often surpassing them in their studies. On the athletic field they have likewise proved their capabilities to stand up to the best. They have, in short, been granted their inalienable rights to life and health.

How has this change been brought about? It has been done by giving health education to the missionaries themselves, to the missionary societies and even to the churches who are sending out the new men and women. Young missionaries have had to return early to the homeland, either because the home society was too careless in the physical examination of candidates, or because the new missionary would not take the counsel given and be careful of his health during the days when he was becoming acclimated to the new land. He forgot that he was nearer the equator, that the sun was more directly over his head, that there was more dust in the air during certain seasons, and that there were sudden changes from extreme heat to coolness. He neglected to take into consideration that China is a treeless land, or nearly so; that the streets are full of decaying vegetable matter, that the numerous ponds make mosquitoes omnipresent, and that flies make Chinese food dangerous to eat in summer.

The Chinese are accustomed to the presence of fleas and many varieties of lice. Especially is this true among the poor, and the poor are everywhere in China. There is no such thing in the land as quarantine. Children, in the scaling period of smallpox, are carelessly allowed about the street and among crowds of people. We have over and over again, found them with their parents sitting in the church service. Owing to the manner in which the

gardeners pour night soil on the gardens, Chinese vegetables readily convey intestinal diseases. It has been difficult for some new missionaries to understand why they could not eat some such vegetables uncooked. They found out however, when their walks took them into the vegetable gardens. The old missionary boils all of his drinking water and all of the milk used by his family. Some times this seems much trouble for nothing. Why should there be so much washing of hands and changing of clothing and the wearing of cork or pith helmets? Missionary societies have now come to recognize, also, the importance of screening the homes of all missionaries.

Even with all of these precautions, it has not always been possible to shut out disease. During the spring days mothers have been loathe to allow their children to attend Sunday services. So many infections are to be found among the audience. Yet the children have been known to pick up germs from a Chinese child passing the door of the compound while the foreign child was looking out upon the street. We were called recently to see a virulent smallpox case in a hut which had been pitched by the side of the street but a few rods away from the mission compound.

The doctors have found their walls of protective influence are insufficient when they are composed of brick eight feet high built around the missionary home. This has been especially

true when the intense early summer heat beats down upon the defenceless heads of the children who will run out while mother is not looking. The resistance of the body to disease is much less at that time. The necessity for summer sanataria became apparent years ago, and places all over China have since been opened. There is Pei-te-ho on the seashore in the north; Kuling and Chi-kung-shan in the mountains along the Yangtse River; Mo-kan-shan, a low mountain not far from Hangchow; Kuliang near Foochow, and other places less known. Before the opening of these places, the missionaries gathered in large centers would find themselves, as summer approached, asking under their breath, "Who will be the one to fall this summer?" Today sick missionaries are sent to these places to recuperate and the longer sick-leave furlough to the homeland is made unnecessary for most of them.

Nanking has its large hospitals for Chinese sick. It also has a hospital specially erected for the sick among the foreigners, the gift of a missionary as a memorial to his little son who was taken away from him. In this hospital operations are now performed for conditions for which it was formerly thought necessary to send the patient home. Diseases have been caught in time and the missionary has been put back to his work in a shorter time than it would have taken to make the journey home. We recall two cases of incipient cancer. Operation was performed in

time and both patients are alive and active in the work. In the mountains in Kuling a hospital has been established for the single purpose of caring for foreign patients. Tubercular missionaries go to their cottages in those mountains and remain for a year or two and then are able to come down into the valley and again take up their work. There has also been built a tubercular hospital for Chinese and numerous educated Chinese workers have been saved by it for longer life service.

The doctors have not been satisfied with these measures alone. In the homeland we know that if we would keep out infectious diseases we must co-operate with our neighbors and establish town or city boards of health. We have gone farther there and have the state and National health departments. We have learned more perfectly during the war that international health work adds to the perfectness of such precautions. Men have gone to Cuba and Mexico to fight yellow fever. They have gone to Manchuria to fight the pneumonic plague. They have gone to Servia in the interest of all mankind that typhus might be put down. Ellis Island and San Francisco isolation departments will not keep disease out of the United States. In order to keep out diseased immigrants and travelers we must co-operate with all nations.

It is likewise impossible to shut disease away from our missionary homes by the building of brick walls about our gardens and by traveling

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to the mountains in summer. Disease among the Chinese people must be checked. This cannot be accomplished by such work as we have in the past done in our hospitals and dispensaries. The giving of drugs and advice as to how to eat will not eradicate disease. Preventative measures must do that. When smallpox came to our city we co operated with the local officials in a campaign for general vaccination and not only saved our children but theirs. When cholera came the magistrate refused to co-operate and we could only wait helplessly by, ministering to any attacked person brought to us, but powerless to prevent its attacking others. One school boy can spread trachoma through a school. The only preventative means we have found is to draw the teachers and pupils into a class in hygiene and school sanitation. Tuberculosis has been lessened by teaching the schoolboys and girls how to breathe properly, how to stand erect, and how to exercise regularly. A new race of men and women is growing up in China.

Western trained doctors in China are few in number, but persistently there is growing in their hearts a great ambition. They are lengthening the lives and usefulness of their fellow workers. They are giving the foreign children their rights to health. They are annually treating fifty thousand inpatients and a million and a half outpatients. They are training assistants. Some of them are translating medical works. Groups of them are gathered into medical col-

leges for bringing the knowledge of western medicine to a new race of young Chinese doctors. Besides all of these tasks they are planning and slowly carrying out a campaign the results of which will in the next half century make China as sanitary as America.

We remember Dr. Jackson who gave his life in the fight against pneumonic plague. We think of Dr. Hart and Dr. Lucy Gaynor who contracted typhus from ministering to refugee patients and laid down their lives as a result. We think of Dr. Butchart who literally wore out his life in his ministry as an eye specialist both to Chinese and foreigners. We think of the great volumes of prayer which have ascended to the gates of Heaven from all classes of people when these noble workers were prostrated with disease. Their lives went out, but their works do live after them. They were able to live long enough to imitate the spirit of the Master so clearly that the Chinese will not let their memory pass away. Their fellow workers are wearing paths to their graves and keeping them fresh with flowers. These sought to carry out the command of Christ who said, "As the Father hath sent Me, so send I you."

XIV

CHINA'S CALL TO AMERICA

It was a dangerous and far reaching experiment when our forefathers decided to establish a democratic form of government, when they declared that "life, liberty and the pursuit of happiness" are the inalienable rights of all men. Did they dream that a time would come when people from other nations would flock to "the land of the free" at the rate of a million a year? Did they realize with what power their momentous decision would affect all nations of the earth? Did they have the prophetic vision that could foresee the present tendency of the world toward the same form of government?

To work out the principles of self-government our forefathers sought isolation. Washington advised that no permanent alliances with other nations be formed. For a hundred years we asked only to be let alone. But other peoples would not let us alone. An ever increasing host of intelligent people believed in the proposition even before we had worked it out. Indeed, it can be truly said that we have not yet worked it out. But to these peoples born and reared in other nations America has constantly been a Promised

Land. So America could not isolate herself from other nations. Her experiment worked so well she became a leading, if not the leading nation of the world. As such she must consent to take a leading part in working out world problems. America has long been a refuge for oppressed people. She is now being asked to be a refuge, figuratively, for oppressed nations. God has made her a leader in democracy; so she must send out her sons and daughters as specialists in democracy. They must give aid to these nations in the development of the same ideal.

It is not America's own need which should compel her thus to go out and form alliance with other nations. For her own sake she does not need spheres of influence nor plots of territory in other lands. It was their need and not hers which led to the freeing of Cuba, to the occupying of the Philippines and Porto Rico and to the purchasing of certain islands from Denmark. It was the need in the Philippines which caused America to send a thousand teachers there who, in a decade, did more to lift up the Filipinos than Spanish officials and residents had done in four hundred years.

Yet, if the people of the United States are to see the homeland grow unto that perfection which may be hers, there must, for her sake as well as the sake of others, be this going, reaching out to the weak and struggling nations. It was with something of this spirit that American doctors went into Cuba and Mexico to study and

fight yellow fever. It was the same compelling force which sent others into Servia to fight typhus. It was that compelling force which led Hoover to give himself for the feeding of Europe. That was the ultimate compelling force which led Americans to enter the world war. There was no other way by which the world could be safe for democracy, either in America or in another part of the world. No man can attain unto his highest ideals unless he lifts others with himself. No nation can gain and hold among the nations of the earth superiority in wealth, government and morals unless its beneficent influences are extended to the weaker nations. "No man liveth unto himself;" neither can any nation do so.

We believe many of the statesmen and leaders in America have recognized this in our nation's relations with China. When, after the Boxer outbreak, other nations were demanding large indemnities, America turned hers back, using it for the establishing of schools, and that China's youth might cross the Pacific and enter American colleges. When famines came to China, America organized relief. America sent an opium commission to study the conditions in the Philippines. This led her to call a world opium commission to sit at Shanghai and China was given power and aid in abolishing the opium traffic. American and British doctors working in China combined in helping China form Red Cross work for the following up of the armies in

the Revolution and Rebellion. Our mission hospitals were freely offered for caring for the wounded and sick. And America was the first great power to recognize the new Republic of China. In these years of construction American missionaries have been in the forefront in reform movements.

Yet the American government has shown a lamentable weakness in her interest in Oriental affairs. As long as it was a case of philanthropy or sentiment, the American Government could extend to the Chinese the helping hand. So her universities were open to Chinese students. Commercial commissions were organized on both sides of the Pacific and fostered by America. Mutual recognition of republics was an easy matter, and the floating of flags from all public buildings was also a beautiful tribute. But when it came to a place where it would be necessary for the American Government to protect American trade interests or investments in China, as other countries were willing to do for their countrymen, such protection was refused. The American Red Cross proposed to put an end to the ever recurring famines in the Hwai region by opening up the old mouth of that river. They employed an American engineer to make preliminary surveys and estimates to see if the scheme was feasible. All this the American Government approved. But when it became necessary to finance the scheme and financiers wanted security for the money they were willing

to invest in it, the American government was unwilling to promise the necessary security, as it might lead to the using of diplomatic pressure upon a weak and vacillating Oriental Government.

Japan has openly and secretly sought the influence which America has had in China. She has made repeated advances to groups of the people and to the Chinese Government. She has been willing to give security to the investments made by her nationals in China, even when those investments were made contrary to treaty and without China's consent. All of her relationships with China have been so manifestly selfish that she has excited in the Chinese the bitterest animosity. If China had agreed to all the unrighteous demands which Japan tried to force upon her, because China was the weaker nation, China would long ago have lost all her national freedom and would have passed, like Korea, under the suzerainty of Japan. In the face of this known antipathy of the Chinese for the Japanese, a writer in one of our magazines, after reviewing the political and trade conditions in China, made the strange and un-American suggestion that we should give all possible aid to Japan in obtaining this control of China as it would increase our trade with the Orient. Such action would be betraying one in the house of his friends. We are sure, especially after the light upon the Shantung question which has been given the American public, that they would not

consent to such an unrighteous, undemocratic and unchristian act.

The Chinese have, in the past, shown themselves to be a virile people. They have retained a strong national spirit through many generations. They have over and over absorbed their conquerors, for example, the Mongols and Manchus. They have a right to glory in their long history as a nation. They have always kept education to the forefront, even from the days when they were coexistent with the Hebrews and Egyptians as nations. Their textbooks have always held up morals and right conduct. They were taught to honor their parents and render allegiance to their rulers. It has been such history and such education which has made them marvels in the world of diplomacy.

They amazed the world when they threw off the opium traffic. America fought the liquor traffic for fifty years. China abolished opium in seven. That it is regaining a hold upon the country is not the fault of the educated people, but of the military power which, with Japan's help, is strangling the nation. It is Japan who is smuggling in the drug through Tsingtao which they are anxious to hold as their own. The superstitions which held the common people in bondage, preventing the building of railroads, the dredging of canals, the opening of mines and the introduction of better industrial methods have been largely overthrown. The Revolution gave idolatry a deadly blow. So many of its

leaders had been educated in Christian schools they had no fear of the idols and threw them out of the temples when they needed the places for barracks or schools. Even before they took this step, temples were going into decay and the idols were disintegrating into mud and rotten straw. Christianity is surely but steadily defeating superstition.

The attitude of the literati toward the Christian propaganda is most encouraging. Twenty years ago they were not idolaters, but atheists and agnostics. The Japanese had imported much French literature on these subjects and had translated it into the Chinese character. The Chinese literati had thus become familiar with the writings of Voltaire, Huxley and Spencer. They had tolerated in others and in themselves certain moral delinquencies. Numbers of them had two or more wives. This was so common that none of them thought of it as a moral question. They gambled and gave wine feasts to each other for recreation's sake, forgetting that these things might have a moral side. Like the old pastor, they thought that "the boys had to sow their wild oats before they could settle down and be respectable men." So they were tolerant toward moral lapses. Christianity came along and demanded high moral standards. They were willing to cast out their old superstitions, but they thought it a little too much to ask them to give up their recreations, the only good times they could have. Perhaps they did not reason

that far, for most people do not see any harm in certain weaknesses common to all humanity. At any rate the literati preferred passive agnosticism to positive Christianity.

Then the Revolution came along. They and their women folk remembered the stories of the soldiers of the Taiping days. They knew their towns and districts were filled with irresponsible characters who were willing, upon the slightest provocation, to turn robbers and looters. Ravaging and the burning of buildings always had followed in the wake of their former wars. They were faced with their own unprotected condition, should such scenes be re-enacted in the Revolution. When armies began appearing, their terror was pitiable. They appealed to the foreign missionaries who lived in their midst and found an unsuspected faith and courage among the Chinese Christians and unsuspected power emanating from the Gospel. It brought out in bold relief the weakness of their former beliefs or lack of them, and strength of the Christian faith as revealed in many Chinese Christians. Since then thousands of them have enrolled in Bible classes. Others have fully accepted Christ. Very little of the old antagonism remains. Missionaries have a right to be optimistic, to believe that it is in the realm of possibility for China to become a Christian nation.

The New China has been criticized for not having been able to establish a stable govern-

ment satisfactory to all sections. The country is at present divided into a North and a South. It is dominated by a military party, or rather two parties, who are exploiting the country for their own selfish purposes. This is all true, but in making such statements we are prone to forget the period of unrest, selfishness and jealousies which follows most wars. The United States did not even elect a president until eight years after the surrender of Cornwallis. China has much harder problems to solve than had the Thirteen Colonies. Geographically she has as large a settled land as America has today and one with very poor methods of communication. She has in addition, the largest population of any nation in the world, with the vast majority of the people illiterate. Other nations have forced international problems upon her which are hampering her progress. If other nations would show the same unselfish spirit toward her which America has shown she would at least be given opportunity to prove whether she could establish herself among the nations of the earth.

While China holds other nations in distrust, her people have implicit confidence in the United States. Ever since the Revolution, Chinese have been making very definite appeals to America for aid in the development of the country and the uplift of the people. China wants educated young farmers to handle her experiment farms and agricultural schools. She is

Athletic Meet of a Chinese College

seeking teachers for normal and technical schools. Realizing the weakness of the old idea that when a pupil enters school he puts behind him forever manual labor, China wants men and women who will introduce practical industrial education. One man went into a rising city in Indiana and led educators all over the United States to reconsider their former methods. What could a group of teachers do if they would seize this opportunity and lead China into these modern industrial educational methods?

America has been very busy getting rich, gaining culture and education, inventing new marvels, writing books, learning better health methods; finding ways for enjoying luxurious living, recreation, and entertainments. The business men have found plenty to do in developing home resources; they saw no reason for taking a vital interest in the progress of the rest of the world. This was noticeable before the war in the way in which our merchant marine was put off the seas. The war brought to the knowledge of American leaders the mistake which they had made. To that extent, the war was a great blessing to the United States. That old provincial spirit has been displayed in the way in which Congress held up the Treaty of Peace. American citizens who, like the missionaries, have had their lot cast in a foreign land, wonder when American leaders will really get a world vision.

God has made the American nation the rich-

est on the face of the globe, filled her with inventive genius, supplied her with culture, not to the end that her people may merely roll about in automobiles and spend their summer vacations at famous resorts, or that they may go abroad to satisfy a selfish desire for travel and sightseeing. God has placed us in a leading world position to lead. For us to revel in our luxuries and turn deaf ears to the appeals which come to our nation from backward peoples of the earth, would be fatal. He has placed us in this position of responsibility that we may become the Big Brother of less fortunate. God demands that we accept mandatory powers over such nations, for He has fitted no other nation to do such work as He has prepared America.

It is said that within three hundred years after Christ had ascended, His disciples had preached the Gospel in all the then known world. Through persecutions they toiled on in the great task which He had bequeathed to them. Then came recognition and favor from kings and princes. Christianity became popular. The Church became rich. "No longer need we say," one of the Church leaders is said to have boasted, "silver and gold have I none." "That is true," some one answered. "But you cannot add as Peter then added, "In the name of Jesus Christ, walk." The Church forgot its mission and lost its power. Mohammed might have become a great apostle for Christ. But the Church had slept and as it slept men had come and sowed

tares. The tares sprang up and choked the true seed. The regions which once were occupied by the followers of Christ were conquered by Mohammed. More than this, the church degenerated and filled southern Europe with forms and ceremonies which crushed out the spirit of the Christ. The religion now left to the people there differs little from that found in so-called heathen lands.

In its westward sweep, Christianity was propagated by those in whom the Spirit of Christ was strongest. Hence it has kept this spirit the purest, the most uplifting in its front ranks. America is called a Christian nation. Certainly the Church of Christ shows great virility in Canada and the United States. But Christianity has swept on until the Pacific has also been spanned. In the last twenty years the number of missionaries in China has been trebled and the majority of this increase has come from America. Certain conditions now in the homeland are similar to those formerly present in certain European countries when they became decadent. The great question is, are we going to allow our homeland to share the fate of other lands in which Christianity once wrought with power? As Christianity becomes stronger in Eastern Asia, are its fires to grow dimmer in the rear ranks? We cannot believe that the American people will allow such a fate to come to them. We see many indications which show that American Christians are awakening to the

real mission of the Church, that the call of God is being heard.

The world war called forth from our American people latent capacities for adventure, sacrifice and heroism beyond our former imagination. Students went forth under the Y. M. C. A. to sacrificial work behind the trenches and in the prison camps. When the United States entered the war they eagerly pressed forward not only to officer the ranks of a magically produced army, but they were willing to do any kind of work required. Entire medical schools formed themselves into hospital units. Women went forth and established home comforts and home retreats in the midst of the young soldiers. The home people denied themselves food and other comforts with undreamed-of willingness. From among the highest or the poorest in the land the sacrificial and heroic spirit was not found wanting.

We did this seemingly impossible task. We warred for a principle, not against a nation or nations. We won a victory for that principle, and the winning of it placed a greater task upon us than that placed by the war itself. With the war old things passed away. Shall we still demand that the things of the future be molded in the old molds, or will we mold anew? We can if we will. We showed, during the war, a great spirit of unselfishness. Our future influence and usefulness to the world will depend upon our still showing forth that same unselfish spirit. God has

placed before our eyes a great vision, a world vision. We must enter deeply into fellowship in the sufferings of the world. We must be prepared to make supreme sacrifices for world peace and world uplift, if we are to be true to the vision we have seen.

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